TWO SERMONS OF HYPOCRISIE, AND THE VAIN HOPE OF Self-deceiving Sinners;

TOGETHER,

With an INSPECTION into the Manners and Converſation of the People called Quakers, whoſe Fruits betell them to be Men of a worldly Spirit, hating true holineſs, and ſtrangers to the ſimplicity that is in Chriſt: all which is ſhewed in the following Treatiſe, compoſed and publiſhed for the common good, the ſtartling and awakening of all worldly and opinionative Hypocrites of what Name or Sect ſoever, and particularly the Quakers, and the eſtabliſhment and conſolation of the upright and ſound in heart in perilous and ſhaking times, and intended for a further confutation of Quakeriſm.

By JOHN CHEYNEY.

2 Cor. 1, 12.

Our rejoicing is this, the Teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God we have had our Converſation in the World, and more abundantly to you-wards.

London, Printed for R. Butler, next door to the Lamb and three Bowls in Barbican, 1677.

BRITISH MUSEUM

A

PREMONITION TO THE READER.

IT behoves every Man to ſerve God in his Generation, and the reward of doing good is exceeding great; and God having committed to his Servants truſt one or more Talents to trade with and improve, will expect at the hands of every one a good account; and wo be to him that ſhall be found at the great day either to have waſted, or not to have improved his Lords Talents. Where this is but in pretence and appearance only, it is no better than Hypocriſie, and the concealment of baſe and naughty ends, with fair and ſeeming ſhews. But where

it is real and upright before God, it is reaſon ſufficient againſt all cenſures of Men; if God and an honeſt right informed Conſcience approve, that's enough.

I have choſen to beſtow my pains for ſome time in reading the Quakers Writings, that I might gather their errors and confute them; and if adviſed by wiſer and better than my ſelf, publiſh them for the common good. But I find them numberleſs, and the more I wade into them the more they grow and multiply. I know no one truth in the whole Bible but their Idolatrous Opinion of the Light within doth ſubvert it; and it is an endleſs Task to follow them through all their errors, and write againſt them.

I have in the enſuing Papers detected their Hypocriſie and Carnality, a Sore that will hardly abide to be touched. Some will be offended that I have ſaid ſo much, ſome that I have ſaid no more; and ſome that I have ſaid any thing at all.

1. To the firſt I may ſay, either you are guilty, or not. If not, it will not touch you; if you be, it may be good for you to have your Wound ſearched, and cleanſed

cleanſed from the bottom. I aſſure you I have not ſaid the twentieth of what the matter will afford. But I had rather wrong the matter a good deal, than render the whole Cure uſeleſs

2. To the ſecond my anſwer is, that if this be not enough, I fear more would not. And what ſhall I ſay to the other two? He is grown to a ſad paſs that needs more for his conviction of the Quakers Hypocriſie and Malignity than this, with his own knowledge, obſervation, and experience added ſince this new Sect ſprang up.

3. But it is the laſt which ſeem to have moſt reaſon on their ſide, why do you write at all againſt an irrational beſotted enthuſiaſtical People? A Man that is an Heretick, after the firſt and ſecond admonition reject. To ſpend time and be laborious in confuting ſuch twice-deluded Souls, is to erre with them; let them alone and they will dye of themſelves, you will but make things worſe, what hope can there be of doing any good to ſuch? There hath been enough written, if that would do the work.

I confeſs Mr. *Faldo's* late Books have moſt fully and unanſwerably laid open their Opinions and Antichriſtian Errors. They may boaſt and vapour, but they will never be able to prove themſelves Chriſtians againſt what he hath writ. But to the Objections my anſwer is, that I cannot be ſo uncharitable as to think all the Quakers to be utterly hopeleſs. They have Children and Families a ſpringing up which deſerve pity and compaſſion. I have known ſome Quakers exceedingly hardned in their Error, and now reduced, and are moſt ſincere Chriſtians. They do vent moſt blaſphemous Opinions, their Books abound with them, and the Magiſtrate lets them alone, or if they ſuffer, it is not for their moſt groſs and capital Errors. And if Quakers be ſilent, or like *Gallio* care for none of theſe things, it behoves Miniſters to imploy their care the more. In theſe parts where I live they are building them new Chappels, and they make their party ſtrong, and are not aſhamed at all of their doings, and Yeſterday in a publick diſpute did openly maintain the blaſphemous Opinions of *Fox* their grand Impoſtour,

ſtour, that the Soul of Man is without beginning and infinite in it ſelf, and many other groſs and damnable errors ſubverting the Scriptures and all true Religion.

But what though all this be in vain as to the Quakers, may it not be uſeful for them who are not? And do we not owe great care to them? Preventing Cures are held to be the beſt of any. And therefore to all ſuch as are yet free from the Quakers Errors, I may give warning, take heed to your Souls, the Quakers are as Pillars of Salt to all Carnal profeſſors and Hypocritical Hearers of God's Word, for warning leſt you prove like them.

They are Apoſtates from the truth, and are gone from their Vow in Baptiſm, and from the good ways of God, which ſometime they profeſſed and owned, and are worſe by far ſince their Apoſtaſie, their Judgments being corrupted with filthy and damnable Errors, their Hearts corrupted with Pride, Malignity and Enmity againſt Holineſs, and their Converſations differing from the Converſation of all the true People of God. They have

long

long reſiſted the Spirit of God, and ſtriven againſt his Grace, and *becauſe they have not received the truth in love, that they might be ſaved*; the Lord in Judgment *hath given them up to ſtrong deluſion to believe Lies:* and they are greatly forſaken by God, and are one of the ſaddeſt Spectacles of ſpiritual miſery and infatuation that this Age hath afforded. Many of them have been great and high-flown Profeſſors, and now are no better than Infidels, and hypocritical apoſtate Infidels. And I know no way ſo ſure and ſpeedy to lead to them, as Pride and Hypocriſie and impriſoning the truth in unrighteouſneſs. There's but a ſtep between worldly and carnal hypocritical Profeſſion, and Quakeriſm. Be ſincere and you are ſafe. Be ſlaves to your Luſts, and you do not know to what Errors your Luſts may lead you. Popery, Quakeriſm, Socinianiſm, Rantiſm, Familiſm, they all ſpring from a falſe heart, laden with inward Luſts and Vices.

Quakeriſm ſtands upon theſe ſeven Pillars.

1. Scripture wreſted, or rather quite taken

taken down, and rendred of no uſe. I know no People who are more guilty of wreſting the Scriptures than the Quakers. Throughout all the Scriptures it is moſt plain and obvious to every impartial Chriſtian, yea to any of but common and ordinary underſtanding, that by the Word of God is meant not the Perſon of Jeſus Chriſt, the Word made Fleſh, *Verbum dominus*, the eternal Word who is God, but the written declared and ſpoken Word of God, *Verbum domini*, the Doctrines, Commands, Promiſes, Threatnings, and Inſtructions of the Lord to his People, and others. And yet do the Quakers falſly deny that in all the Scriptures any thing is ſaid to be the Word of God ſave Chriſt, talking wickedly for Chriſt, that hereby they may undermine the Scriptures. And ſo all thoſe places of Scripture which ſpeak of the Light, they groſly wreſt them to the eſtabliſhing of their Idolatry of the Light within; wherein, if ever there were, or can be, ſuch a thing as Blaſphemy and Idolatry, in Opinion and Doctrine, by words, preaching, writing, conference, and diſputation, the Quakers are notori-

ouſly

ouſly guilty, and their Religion is real maintained and avowed Blaſphemy; and the grand Pillar upon which it ſtands is Scripture miſerably wreſted and diſtorted, it being the old way of Satan by which at firſt he overcame our firſt Parents, and attempted to have overcome our Saviour, the belying of Gods words, making God and Scripture, by falſe interpretation, conſtruction and clipping of words and ſenſe, ſeemingly to be on his ſide, there being no way ſo ſucceſsful for the eſtabliſhing of his Kingdom as the Countenance of Scripture, and the appearance of Gods Authotity. In this the Quakers are moſt eminent. It is their grand Pillar. - They make the Scriptures to ſay what they would have them. And there is no Doctrine ſo vile and blaſphemous, no Practice ſo odious and lewd, but they wreſt the Scriptures, and make them the Patrons of their impieties.

2. Enthuſiaſm and pretence of Revelation, and that they are immediately inſpired by God, and ſo all that they ſay and write and teach is divine, unerring and infallible, and of equal Authority with

with the Scriptures, if not more. This was pleaded againſt them at the foremen-tioned Diſputation, and they did own the Books of their own Men which were then cited and produced, which pretend to Di-vine Revelation; and are ſigned and ſeal-ed with as ſacred and ſolemn Authority from God, and in his Name, as any word in all the Bible. So that every ſuch Qua-kers Book, by them, is equalized with the Bible; and at this rate I know no Man that can but read, and write, though as vile an Impoſtor as *Mahomet*, or the groſs-eſt Blaſphemer, not the Devil himſelf ex-cepted, but he might write Scriptures every day; and we ſhould have more Bibles con-tradicting one another, than there are Sands upon the Sea-ſhore. This is juſt Satans way to make void the Laws and ſayings of God, and ſubſtitute new con-trary ones in their room.

3. Worldly Policy, and ſecular Intereſt. *Men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs,* 1 *Tim.* 6. 5. *Falſe Prophets, and Teachers, ſhall privily bring in damnable Hereſies; and through covetouſneſs ſhall, with feigned words,*

words, make Merchandiſe of Souls, 2 Pet. 2. 1, 2, 3. Let who will but note the frame and tendency of the Quakers Religion, and he will evidently perceive that Covetouſneſs is an eſſential part of it, and that worldly Policy is their Square and Model; and they bend and crooken Religion all they can, to make them thriving and opulent, and Men of Eſtate in the World; and they are generally thriving Men. I envy not them, or any man, this Worlds goods. Where they have a Penny I wiſh they had a Pound, with Gods grace and bleſſing to manage and improve it to his glory, and their own eternal ſafety. But as in Popery, ſo in Quakeriſm, ſelf-ſeeking, and worldly intereſt, and maintenance, is the great Law, and this doth ſquare them out their Compaſs in Religion; that is, the Spirit of Quakeriſm, and more eminently, as it is at this day, is a worldly Spirit. Quakeriſm in its firſt riſe was rather diabolical in many, though no doubt but many had underhand ſecret worldly deſigns. But now there is leſs of the frantick wild Spirit, and the worldly ſelf-ſeeking Spirit is more groſs and apparent,

and

and Quakeriſm is plainly a Combination or Faction, ſome preſiding and ruling over the reſt with imperious Authority, and giving Laws and politick Rules to be obſerved by the People and ſubordinate Miniſters, under pain of deprivation and excommunication. I warrant you Quakers will look to themſelves. They are directly ſuch as *Paul* deſcribes, *Rom.* 16.17, 18. *They ſerve not our Lord Jeſus Chriſt, but their own Belly; and by good words and fair ſpeeches deceive the hearts of the ſimple.* Covetouſneſs is the great Purveyor General for the Fleſh.

4. Monkiſh Holineſs is another Pillar of Quakeriſm, an Imitation of the Phariſees and of the Monks and Fryers, in external devoutneſs and outward ſtrictneſs before the People, doing all to be ſeen of Men, making great Oſtentation of Holineſs, Humility, Gravity, Strictneſs, Mortification and Reſervedneſs in ſome things of their own making, but none more foul within. A preciſeneſs of their own making, inventing them whimſeys and crotchets of their own brain, and calling their Superſtition Holineſs, and

being

being moſt zealous for this, making void Gods Commands that they may eſtabliſh their own Traditions. Their Holineſs lyes in a ſeparation from all others as polluted, and taking up a new mode of externals and outward obſervations which may be of note and fame, and carry with it a ſhew or appearance of more than Common Holineſs, when it is nothing but ſuperſtition at the beſt, and with many of them no better than a Mask to conceal their Pride and Hypocriſie.

5. Inward ſelf-conceit, a ſtrong and radicated meaſure of this with ſelf-eſteem, Opinion of merit, and being pure in their own Eyes. Were they but humble, they could never be as they are. Self-conceit is wonderfully in Power. Nothing doth more bewitch and intoxicate the Mind than this. And this is ſtrong in the Quakers. They will have it after them. No reaſon will convince them. They are wiſer in their own conceit than all before them, than all the World beſides. This is an inbred malady, as natural to the Soul of Man ſince its firſt degeneracy as corruption it ſelf. Cure a Quaker of this

Vice

Vice of ſelf-conceit, make him but truly humble, and you ſhall ſee all his Quakeriſm melt away immediately.

6. The diviſions of the Church, the looſeneſs, debauchery, and wickedneſs of many profeſſing Chriſtians, the corruptions and vices of Rulers and Magiſtrates, the Pride, and Domination, and Senſuality, and Idleneſs, and Malignity, and Covetouſneſs of many in the Miniſtry, and the unreformedneſs of many called Proteſtants, in contradiſtinction to the Papiſts, have proved a Stone of ſtumbling and a Rock of offence to many of theſe poor deluded Souls. Wo be to them by whom offences come. O ye Rulers, Prelates, Paſtors, and People, had ye been exemplary in your places, many had not made ſuch woful Apoſtacy. Though your ſin is no cauſe of anothers ruine, that's no conthanks to you. Though, this I will ſay, that notwithſtanding the diviſions, defilements and enormities of many, both Rulers, Paſtors and People among us, there are thouſands of conſcientious, humble and blameleſs livers among us, Miniſters, Magiſtrates, and People, ſo that

the Quakers needed not to have gone out from us.

7. Laſtly a ſeared Conſcience forſaken by God, and given up to believe lyes: this ſeems to be the Garriſon of Quakeriſm, and the ſtrongeſt Pillar of all upon which this Antichriſtian Religion is built. The whole Body of this People ſeems to be under judiciary hardneſs, left to themſelves, and deſerted by God, for a puniſhment of their groſs Errors, and ſeparation from the Communion of the faithful, and unprofitableneſs under the means of Grace, and Pride and Hypocriſie, and for their railing, helliſh reviling, unthankful Spirit, againſt the painful Miniſters of Chriſt; for this I know no People can match them. The Lord ſhew compaſſion to them, and their Children, and the Lord forgive the Sins of theſe Nations which have brought forth ſuch a Generation. And let all People beware of reſiſting the Spirit of the Lord, and hating the truth, and continuing in Sin under Goſpel-calls.

Concerning the enſuing Sermons, and the publiſhing of them, as alſo of the whole,

whole, I have before prognoſticated, and I ſhall leave it to God who knoweth all ſecrets. If there were no more Hypocrites than Infidel-Quaker-Hypocrites among us, I would have forborn the publiſhing of the following Sermons. Remember Reader, thou muſt dye and come to Judgment, where among the reſt of the matters that will be brought in againſt thee, if thou be not ſincere, will be produced theſe warnings and admonitions at that great Day, to the aggravating of thy caſe. O be ſincere, and hold on to the end. So prays

Thy Servant in the Goſpel of Chriſt,
J C.

Warrington Jan. 24. 1676.

To the Reader.

Christian Reader,

I *Had no intention at all to publiſh theſe Sermons, when firſt I compoſed and preached them: nor had I publiſhed them at all, ſave that having purpoſed to ſet my ſelf to ſtudy and confute the Hereſie of the Quakers, I thought it might not be beſides my ſcope, nor unſerviceable to the Church, to make ſuch enquiry into their Practice and Manners, as is free for innocent and ſober Men to do in ſuch caſes, without harming Juſtice and Charity. And though the Preſs abound with practical Treatiſes, and the ſum and ſcope of them all is to make Men ſincerely godly, upon which account theſe Sermons may be thought needleſs and a burthen; and for the weakneſs of the Author, and want of many things ornamental and deſirable, many will judge them moſt unmeet to come abroad; yet let me be allowed to publiſh them for the information of the Quakers. If they like not to read*

the

the galling part (for guilt is tender and querelous) let them read the other. I think there are more Hypocrites and ſelf-deceiving Sinners by many than Quakers, and I might perhaps be ſuſpected of partiality had I ſaid nothing of them. But leaving all Apologies, if any one miſlike either the Deſign or the Treatiſe, in whole or in part, let it alone. If the thing it ſelf be not ſome way ſufficient for its own excuſe and defence, allowing me but common Charity and candour, I ſhall not think any other reaſons and excuſes ſufficient; always provided that good and wiſe impartial Men be Judges. There is in the Sermons and Treatiſe a reiteration of the ſame thing, which will offend ſome. I have been put upon to Preach them at ſundry times, though not entirely at every time, ſhortneſs of time and material advenient circumſtances, happening in the ſeveral places where they were preached, making it neceſſary to omit and leave out ſome Paſſages, and in the tranſcribing a word or two ſparſim *though rarely is altered. I commit thee to God, reſting*

Thy Souls Friend in the Lord

J C.

Decemb. 11. 1676.

Courteous Reader, These following Treatises were written by the same Author, and are to be sold by R. Butler, *next door to the Lamb and three Bowls in* Barbican.

1. A *Skirmish made upon Quakerism*, being a brief Confutation of a most gross Principle, or Point of Doctrine, published and maintained by one *William Penne*, a Quaker, in two Sheets.

2. *The Shibboleth of Quakerism*, or that which they call *The pure Language*, proved as used amongst us, to be only a matter of indifferency, and not of absolute necessity, as *you-ing* and *thou-ing*, and the naming the Days and the Months, *&c.* in two Sheets.

3. *One Sheet against the Quakers*, detecting their error and mis-practice, in refusing to reverence Men outwardly by Word

Word and Behaviour after the manner in uſe among us, which is proved to be good and lawful.

4. *Quakeriſm proved to be groſs Blaſphemy, and Antichriſtian Heriſie*, in four Sheets, all ſtitch'd together. Price, Ninepence.

There be other Diſcourſes by the ſame Author to be printed very ſuddenly.

Job

Job 27. 8.

For what is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul?

IF it were the buſineſs of a Preacher ſo to Preach as to get himſelf the Name and Reputation of a Learned Man, it were no ſuch hard matter to make ſhew of Learning; but as it is more eaſie to be a Scholar, than a Chriſtian; ſo it is far more eaſie to Preach Scholaſtically (as it is called) than to Preach underſtandingly, ſpiritually, and affectionately, ſo as to make an ignorant Soul to underſtand, and a lifeleſs Soul to feel, and an erroneous ſelf-deceiving ſinner to perceive that he is yet a ſtranger to God, and no better than a graceleſs and unpardoned

Soul. Learning and Art are excellent things in their place, which is, to promote the main thing of all, the glory of God, the winning over of Souls to his name, the mortification of ſin, and the compleat welfare of the Soul.

If your Houſe were on fire, and the Town Bell ſhould ring, and every body ſhould cry Fire, Fire; what would you think of a Miniſter that ſhould ſtand canting, and talking to you a ſtarch'd and neat Oration, meerly to make ſhew and oſtentation of his parts and Learning, inſtead of helping to quench the Fire? I am ſo far from affecting ſuch kind of preaching, that I do of purpoſe ſtudy to avoid it, and deſire from the bottom of my heart, to preach every Sermon I am to preach in this World, as a dying Man that is going to appear before the Judgment Seat of God, where he knows the holy, and heart-ſearching Judge will paſs a far different cenſure upon Praying, and Preaching, and Converſation, than the blind unbelieving World doth. And I deſire to lament it Night and Day with Tears, that being a Meſſenger of Chriſt, and

and coming in his name to preach to a Congregation of immortal Souls, I have no more ſenſe of God and Eternity upon my heart, and deliver my Maſters Meſſage ſo weakly, and unskilfully, and deadly.

We know from the Word of God, that you muſt be *Converted, or periſh for ever.* And we find by ſad experience, that there is not any one thing which ſends Souls to Hell ſo as doth Preſumption, Hypocriſie, and reſting in falſe and counterfeit Graces. We all live in hope to come to Heaven, and that we are the People of God; and we ſay we hope in God, and put our truſt in Jeſus Chriſt; and if our hope be godly hope we are bleſſed People, and our hope will bring us to Heaven: but if our hope be no better than the hope of the Hypocrite, then, though we had gained all the World, what will our hope avail us when we come to dye, and make our appearance before God? This is that which my Text leads me to ſpeak of.

It would be an errour in theſe ſtraits of time, to inſiſt much upon the Diſpute between *Job* and his three Friends in this Book. The matter diſputed is not very

clear, nor clearly ſtated between them; and though there are arguings, and reaſonings, *Pro*, and *Con*, yet is there much obſcurity in the Point diſputed; each Party in maintenance of his Cauſe ſpeaks much truth, and ſound Doctrine. But God in the end decides the Controverſie, humbling *Job*, and bringing him to a ſight and ſenſe of his ſin, and cauſing him to repent of ſome things he had ſaid; but withal charging *Job*'s Friends, not to have ſpoken that which was right concerning God, as *Job* had done, and expreſſing his anger againſt them, and giving ſpecial honour to *Job*; and ſo clearing him, though not of all fault, yet to have been more innocent and righteous in the Diſpute, and managing his Cauſe, or rather Gods Cauſe, againſt his Friends, than they had been. And though *Elihu* took up the Debate againſt *Job*, and undertook to ſilence him, and God ſays neither good nor bad of him, yet we may conceive that *Elihu* too was too brisk and ſharp towards *Job*, and did charge him too far.

By *Job*'s ſpeeches in this Chapter, and by other paſſages in the Book, we may gather,

gather, that *Job's* ſincerity and uprightneſs was called into queſtion; to which *Job* in the beginning of this Chapter doth make defence, by Oath and ſolemn aſſeveration proteſting his own Integrity, and will at no hand renounce and part with his uprightneſs, and notwithſtanding all Gods dealings with him, and the hard cenſures of his Friends, that yet he is an upright Man, and while his breath is in him he will ſo continue, and nothing ſhall make him to renounce his uprightneſs, and take up with the Portion of an Hypocrite. And the words of the Text are uttered by him as a witneſs, or proof of his Sincerity, and deteſtation of Hypocriſie. *For what is the hope of the Hypocrite, though he hath gained, when God taketh away his Soul?* The words, being ſpoken interrogatively, amount to a ſtrong and vehement affirmation, that the Hypocrites hope is vain and periſhing hope; and though he hath gained all the World, it is all nothing, nor will his hope avail him any thing when he comes to dye. Some take the words without dependance upon what goes before, and to import a direct Proof

of *Job*'s Sincerity, and contrary dislike of Hypocrisie. And so they render the word *for* surely, as *Job* 28. 1. Others make the words relative, and to be a proof of what goes before, and like and retain the reading of the words by *for*. But take it whether way you will, the matter comes much-what to one, and doth declare *Job*'s farther asseveration of his Sincerity, and his utter grounded dislike of Hypocrisie; as if he should say, *I know assuredly that the Hypocrites hope is but like the Spiders web, that cannot hold. What though he gain never so much applause, and worldly glory and riches, he must dye, and leave all his glory and riches behind him; and what will his hypocritical hope avail him then? I were the veriest Fool in the world should I trust to such a hope. But far be that from me.*

The words themselves may serve for a Doctrine —— *The Hypocrites hope is vain and perishing hope, and though he should gain all the world, it would nothing avail him when he must dye; and he and his hope, and this world, must be everlastingly parted.* Agreeable hereto are the words

words of Christ, *Mat. 16. 26. What will it profit a Man, to gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?*

I shall shew you what Hypocrisie is, and what is a Hypocrite. 2. What is the Hypocrites hope. 3. That this hope of his is vain, and damning hope; and though he should gain all the World, it would nothing advantage him when he comes to dye.

For the first, What is a Hypocrite, and Hypocrisie?

Hypocrisie is seeming Christianity, or Holiness. An Hypocrite is one that seems to be godly, but is not so indeed. He is one that pretends to love God, and his ways, but doth not love indeed. He is a disguised counterfeit Christian, something like a godly Man, but is not so indeed.

In all Hypocrisie there are two things. 1. *The thing pretended to.* 2. *The Pretence, or Cloak, by which we cover our deceit.* 1. *The thing pretended to*; and that is always something that is good. When Men sell counterfeit Wares, they pretend

that they are good and true. When Men offer you Brass Money, they pretend that it is good and currant. The thing which the Hypocrite pretends to, is always something that is laudable, and praise-worthy. He pretendeth to humility, though he be not humble. He doth not pretend to wickedness, and downright sin. But the thing which he would have you to believe, is, that he is a sincere Christian, and that his graces, duties, hopes, and aims are all sincere, when indeed they are not.

2. *There is the Pretence, or Cloak of Hypocrisie*; and that is whatsoever hath the shew, or appearance of Vertue and goodness; and according as there are divers ways of appearing holy, and seeming outwardly honest, and sincere; so there are divers ways of Hypocrisie, and divers sorts of counterfeit and disguised Christians. There is godliness, and the outward profession of it. The profession of it may be nothing but a Cloak to hide and cover the wickedness and deceit of our hearts. A Man may be a Pagan in his heart, a hater of the Saints, and a lover of ungodliness; and yet he may put on the Profession

on of holineſs, and come among the Saints, and do many things outwardly good, and commendable; and all this be no more but a fair cover upon a fowl heart, a ſeeming to the World very ſincere and innocent, when before God we are abominable. *Prov.* 26. 25. *When he ſpeaketh fair believe him not, for there are ſeven abominations in his heart.* V. 26. *He covers his hatred by deceit, and therefore his wickedneſs ſhall be openly ſhewed before the whole Congregation.* And this is the Scripture-Character of Hypocrites, *They draw nigh to God with their Lips, but their Hearts are far from him.* Mat. 15. 8. *And with their Mouths they profeſs much love, but their hearts are after their Covetouſneſs*, after their Pride, after their Pleaſures, and other Luſts, *Ezek.* 33. 31, 32.

You are farther to note, that there are two ſorts of Hypocrites. More groſs, and open Hypocrites; and more ſecret, and cloſe refined Hypocrites. 1. More groſs Hypocrites; and theſe are thoſe whom we uſually call by the name of profane, and groſly wicked Sinners, in contradiſtinction to cloſe Hypocrites, and more reſtrained

ſtrained civil profeſſors. And ſo the groſſeſt Sinners among us, are real and very Hypocrites; and the reaſon is evident, becauſe they profeſs themſelves Chriſtians, and are not ſo indeed. They are Proſelites, and Diſciples of Chriſt outwardly, and in oppoſition to Heathens, and Turks, and Jews, none of which are to be accounted profeſſing Chriſtians: but all wicked People among us they are baptized, and come to Church, and preſent their Children to Baptiſm, and call themſelves Chriſtians; and they profeſs the Chriſtian Faith, and profeſs to be ſaved by Chriſt, and no other. Now in that they profeſs one thing, and live another, they are to be accounted Hypocrites. 2. The more refined, and cloſe Hypocrites, are ſuch as do make a more ſpecious profeſſion of holineſs, and are more ſtrict in ſhew and appearance; and theſe we uſually call Hypocrites, in diſtinction from groſs profane livers on the one hand, and from ſuch as be ſincerely godly on the other hand. They are neither groſly profane and wicked, nor are they truly and ſincerely holy: but they go in a middle

dle way between both, and go ſomething a preciſer and cleanlier way to Hell than others, though in ſome reſpects their wickedneſs doth exceed the groſs profane Sinner.

Alſo there are ſome Hypocrites, which deceive others only, and not themſelves; and there be Hypocrites, which deceive both themſelves, and others too. 1. Such as deceive others only, and not themſelves; they know themſelves, their hearts, and aims to be corrupt, and that they have by-ends, and falſe intentions; and make Religion but a Cloak to covetouſneſs, ambition, and fleſhly pleaſure. Theſe are ſelf-condemned Hypocrites, whoſe Conſciences will give them leave to cheat and deceive others, knowing themſelves to be nought. 2. There be another ſort of Hypocrites, which both deceive themſelves and others too, that are Hypocrites and do not know it; not becauſe the thing cannot be known and found out, but becauſe they will not faithfully uſe the means which God hath appointed, and be at due pains to find out themſelves, or elſe they could not be deceived.

deceived. *Jam.*1.26.*If any among you seem to be religious, and bridleth not his Tongue, but deceiveth himself, his Religion is vain.*

From this Discription of Hypocrisie, we may by the way gather these two or three things.

1. That Hypocrisie is a very odious Sin. *Corruptio optimi est pessima.* The best things corrupted turn to be worst. Godliness, Humility, Honesty, and Goodness, are the best and choicest things in the World. Hypocrisie is the counterfeiting of these, it is dissembled Love, and therefore must needs be an odious Sin.

2. Hence you may see reason for those many woes of Jesus Christ against Hypocrites, no less than seven or eight times, *Mat.* 23. Wo upon wo thundred forth by the meek and innocent Lamb of God, against the Hypocrites of his time. For what King will abide his Name, and Image, and Seal to be counterfeited, or to have his Subjects and Servants to practise Treason against him in their hearts, while they profess greatest Love and Loyalty to him? Wo to all Hypocrites. The God

God of Heaven will revenge his own honour upon them. They give him a Mock-ſervice, and he will give them a Mock-ſalvation; they bow the Knee to him, and give him their Lips, but the Devil, the World, and their Luſts, have their Hearts. Sin is ſet in the Throne, while Chriſt is ſet at the Foot-ſtool.

3. Hence alſo we may juſtly infer, that Hypocriſie is one of the moſt reigning, and common audacious ſins in all the Chriſtian World. For if all that profeſs Chriſtianity, and are not Chriſtians indeed, are Hypocrites, then what Multitudes of Hypocrites are there, and how abounding is this ſin?

1. I might begin at home, with us in the Miniſtry, is not Hypocriſie rife among us? We preach holineſs to others, and are unholy our ſelves. We preach ſelf-denyal to others, and our ſelves are groſly ſelfiſh. We preach againſt worldlineſs in others, and O how little heavenly are many of us! are not thoſe Hypocrites, which do not only profeſs, but preach one thing, and live another? Verily if we be not really godly, we are the verieſt Hypocrites.

If

If we preach againſt pride, and covetouſneſs, and fleſhly Luſts, and are groſly guilty of all theſe our ſelves, what diſſemblers are we? And alas, are there not many of us in theſe days of this ſort of Miniſters, Miniſters in name only, and appearance, and very worldlings at the heart, unholy, Companions of wicked Men, girding and ſcoffing at that holineſs, and ſincerity, which we preach to others; and are idle, and ſloathful, and falſe to God and our own Souls; and ſuffer the Devil to worry the Souls of our People before our Eyes, and we look on, and will not beſtir our ſelves, with the compaſſion, and diligence, and honeſty, of a right aiming faithful Miniſter of Chriſt. O what deceitful handling of Gods Word is there; and man-pleaſing, and time-ſerving, and treacherous hypocritical Miniſters are there up and down the Chriſtian World, that ſhould watch over the Flock of Chriſt, and we ſtarve and famiſh them; we will neither do the Lords work our ſelves, nor quietly ſuffer others that would; we neither preach well, nor live well. We are a great many of us

plain

plain haters of Holineſs and true Piety, and we conſort with looſe and carnal People; and had rather be in an Ale-houſe, and among worldly and fleſhly Sinners, (not to teach them and do them good, but to ſin with them) than among the holy, and humble, and heavenly worſhippers of God. Ah, poor Churches and Congregations of Chriſt! that have Paſtors ſet over them, which in name are Paſtors and Miniſters of Chriſt, but in heart are very Traytors, and do the Devil the greateſt ſervice; which made the weeping Prophet complain, *Jerem.* 23.9. *Mine heart within me is broken, becauſe of the Prophets.* V. 11. *Both Prophet, and Prieſt are prophane; yea in my Houſe have I found their wickedneſs, ſaith the Lord.* And v. 15. *From the Prophets of* Jeruſalem *is prophaneneſs gone forth into all the Land.* But this is not a place, or ſeaſon, for reproof of them, though I know no juſt offence that thus much may give to any ſide.

2. I might inſtance in multitudes of particulars, ſhewing how common and reigning Hypocriſie is. As in the celebration

bration of Baptiſm, Do not Parents there, and God-fathers and God-mothers, as they are called, profeſs there before God and the Congregation, to renounce the World, the Fleſh, and the Devil; to believe all the Articles of the Chriſtian Faith, and to keep Gods holy Will and Commandments? and is not all this profeſſion for the moſt part groſs Hypocriſie? How few are they which are hearty and ſincere Believers, but the far greater number ſerve the Devil, pleaſe and live to the Fleſh, and commit Idolatry with the World? So when they promiſe, and undertake to bring up the Child in Gods fear, do they mean as they ſpeak? then would they do it. But of all that are baptized, and of all that offer their Children to Baptiſm, how few are there which do underſtand, and fewer that make any Conſcience to keep this ſacred Vow?

So in the Lords Supper, what a great deal of Hypocriſie is committed here, by Paſtors and People; eſpecially in Congregations where all are promiſcuouſly admitted, and no Hedge or Bar is made; but the Sacrament is made a waſte, or

Common,

Common, where all the Swine, and Hogs, in the Pariſh may come that will? This is the Miniſters fault, who is appointed Steward of Chriſt's Family, and may not give it, nor deny it to whom he will, but is to go by Rule, and thoſe whom he knows to be groſly ignorant and ſcandalous ſhould be kept back; it is Charity to their Souls to deny them Poyſon, and prevent them from eating and drinking their own Judgment. Though, if the Miniſter do his beſt, and uſe all the means he can, to keep back unworthy Perſons from coming, and any ſuch happen to come, through no default of his, he is excuſed. But my chief intent is, to reprove the Hypocriſie of the People, which do there moſt ſolemnly profeſs to own, and ſtand to the Chriſtian Covenant; and in token thereof preſent themſelves among the Saints, and do eat the Bread, and drink the Wine, in remembrance of Chriſt; and profeſs all love, and allegiance to him, and yet it is but all Hypocriſie, and meer Form, without the Power of godlineſs.

So in our Cloſets, and Families, and Congregations, how much Hypocriſie is

committed by the generality of baptized professing Christians? They pray, *Our Father which art in Heaven*, when Satan is their Father, and they lead most worldly, and unheavenly lives; *Thy Kingdom come*, when they will by no means suffer Christ to reign in them, and rule over them; *Thy will be done in Earth as it is in Heaven*, when they live after their own wills and lusts, and not after the will of God; and so in all the rest they contradict their own Prayers by a licentious life, and by all manner of deeds of wickedness. And so when the Creed is repeated, *I believe in God the Father, Son, and Holy Ghost*; all this is but a Lye, and a meer Mock-profession; they be Infidel-hypocrites at the heart. When the Common-prayer-service is performed, what abundance of Hypocrisie is committed in the solemn worship of God: *Grant that we may lead a godly, righteous, and sober life*, when they never mean as they speak: *Lord have mercy upon us, Christ have mercy upon us; O God the Father of Heaven, have mercy upon us, miserable Sinners; O holy blessed and glorious Trinity, have mer-*

cy upon us miserable Sinners, when they do utterly refuse the grace and mercy of God to their Souls, and do but in Hypocrisie and Complement pronounce these holy Prayers to God, as though God were but some Idol, or man of Straw, that did not know or regard their hearts. And so when the Commandments are repeated, *Lord have mercy upon us, and incline our hearts to keep this Law*, it is all but detestable Hypocrisie; they obey the Laws of the flesh, and are willingly Slaves of Satan, and hate the holy and pure Laws of God, and his Saints, when yet they profess each Lords-day, and oftner, to believe the Communion of the Saints.

4. From hence it is evident, that all the Professors in *England*, and so throughout the Christian world, which profess true Christianity, and do not lead reformed godly lives, conformably to Christ's Gospel and Commands, they are Hypocrites; so many irreligious and ungodly Familes as there be among us, which do not call upon God, they are hypocritical Families, and such as do but dissemble Religion before the world. I tell you all, if

you be not ſincere lovers of God and man, leading ſober, and righteous, and godly lives, having in you the very ſpirit of holineſs; if you be not what you profeſs your ſelves to be, you are rank and real Hypocrites: And what multitudes of Hypocrites are there up and down the Chriſtian world, calling themſelves Chriſtians, profeſſing Chriſt's Faith and Laws, and they are idolatrous, profane, drunken, ſenſual, time-ſerving, and fleſh-pleaſing Chriſtians, whoſe Religion is ambition, and ſelf-ſeeking, and carnal mindedneſs, they are no more true Chriſtians, than a Carcaſs is a man?

5. And hence it is apparent, that ſincere Chriſtians do but that in ſincerity, which Hypocrites do ſeemingly, and in pretence only; and that therefore Hypocrites, in ſpeaking againſt the People of God, and reproaching the holineſs and diligence of the Saints, do but ſpeak againſt themſelves, and manifeſt their own ſhame. I ſpeak it to ſuch as are ſcorners of holineſs, and haters of the Saints, and ask what needs all this ado for Heaven, and that malign, and whiſper, and back-

bite

bite others for their godlineſs, and blameleſs living. Are there none of theſe Sons of *Cain* here? I pray God there be not. If there be, I would but ask them, Do we do any thing, but what your ſelves profeſs, and ſtand ingaged to? Do not you profeſs God to be God, to be Lord of all, worthy to be loved, feared, and obeyed above all? And can you blame us for loving God above all, and making more account to pleaſe him, than to pleaſe our ſelves, or any man in the world? Will you ſpeak againſt us, for being true to that which both you and we profeſs? Do we do any thing, but what you own? Do not you own your Baptiſmal Covenant? Renounce that, and you are not ſo much as Chriſtians in name. But if you do outwardly, and in word, own your Chriſtian Covenant, as you all do, then tell us any thing at all in the practiſe of true Chriſtianity, which is not contained in this Vow or Covenant, and which you alſo are not obliged to, and acknowledge as well as we? This is the difference between you, and thoſe whom you ſcorn, and malign, and ſeparate from, they are

true to their words and profeſſion, and you are falſe; they are honeſt, and you are no better than Cheats, and ſelf-deceiving and falſe-hearted Profeſſors. You ſtand bound to God by the moſt ſacred Vows and Bonds, as well as they: you forſwear your ſelves, and would have others to forſwear themſelves too: this is your honeſty and piety. And this for the firſt thing, to ſhew what Hypocriſie is, and who is a Hypocrite.

2. The ſecond Point is to ſhew what is the Hypocrites hope. And the Hypocrites hope is in this world. He hopes, 1. In the men of the world. 2. He hopes in the matters of the world.

1. In the men of the world: He hopes for great friendſhip from men; he hopes Great men will be his friends, he hopes Rich men will be his friends, he hopes he ſhall obtain ſuch a mans favour, and ſuch a man's good word: He hopes for great matters from men; he puts confidence in men, in an arm of fleſh, more than in the living God; and what a man doth chiefly love, and doth ſtudy to pleaſe, and doth lay out himſelf for, that he doth hope in.

Now

Now Hypocrites and carnal Chriſtians, they ſeek to pleaſe men, they are time-ſervers; they will not diſpleaſe men to pleaſe God, they will rather break the Laws of God than the Laws of men, where both cannot be kept. They are men-pleaſers, and are more awed by the threats of men, than by the threatnings of God; and are more allured by the promiſes and rewards, and ſmiles of men, than by the promiſes of God, and the everlaſting rewards of Heaven: They do more fear an angry look from a mortal man, than the wrath of God, and the damnation of Hell. They court and flatter men, they humour and pleaſe men, they bowe and cringe to men, they will not diſpleaſe them to their profit; they are treacherous to mens Souls; they love the perſon for his Riches, for his Power and Authority, for ſomething or other, meerly or principally for the ſake and intereſt of the fleſh, and becauſe he may do them ſome worldly good, or ſome worldly evil, or ſome way or other befriend or hinder the fleſh; and therefore they pleaſe and humour ſuch, they ſpeak them fair,

they manacle their conſcience, and will not deal plainly and impartially; they hate their Neighbours Soul, by ſuffering ſin upon him, and for want of faithful dealing, make themſelves acceſſory to the ſin and damnation of others; and all this they do, becauſe they hope for ſome good, or fear ſome evil from them. Fœlix *hoped for a bribe, and therefore he ſhewed reſpect to* Paul, *and permitted his acquaintance to miniſter to him*, *Acts* 24. 26. The hopes of Hypocrites are infinite this way: Poor men dare not diſpleaſe the Rich, Tenants dare not diſpleaſe their Landlords, Preachers dare not diſpleaſe their Patrons, becauſe they do carnally depend on them. *Pſal.* 4. 8. *There be many that ſay, who will ſhew us any good*? Mark, that's the Hypocrites language, who will ſhew us any carnal good? They little mind the good of their Souls. If you will give them any thing of your Eſtate, if you will lend to them, if you will cloath their backs, and feed their bellies, if you will make them good bargains, and advance and prefer them in the world, if you will feaſt them, and make them rich and thriving,

thriving, and proſpering in the world, this is that they are chiefly eager for: Who will ſhew us any worldly good? Wretched Souls! who are all for this world, and proviſion for their luſts, and therefore they make men their Idols, they humour them, they ſpeak them fair, they hope ſome way or other to be gainers by them.

Many a carnal wretch groſly plays the Hypocrite, to get him a good Match, as they uſe to ſay; he counterfeits preciſeneſs and ſerioufneſs, hoping thereby to gain upon ſome that he hath a mind of; Many a man hath ſuch a matter in his eye, the matching of his Son or Daughter, the compaſſing of ſuch a buſineſs, the managing of his Trade in the world, and he cannot fairly bring about his buſineſs, but by the intereſt of ſuch a perſon, a Magiſtrate, a Miniſter, a Rich man, ſome one or other, and therefore he uſeth all the means that poſſibly he can to make that perſon his friend, hoping if he can get him to be on his ſide, if he can wind ſuch a one into his friendſhip, and get him to eſpouſe his matter, he ſhall compaſs brave things: He doth wonderfully pleaſe himſelf

himſelf in his hopes from others. Look as a godly man doth hope in God, and hopes for everlaſting life, and this hope puts him upon Prayer, and ſeeking after Heaven with all his might, in the faithful and conſtant uſe of all Gods appointed means; hope being the ſpring of all rational endeavours: So the Hypocrite hoping in men, this hope doth ſtir him up to all means and ſhifts, for the attaining of his hopes and carnal ends: Be ſure he will not diſpleaſe thoſe which may ruine his hopes. O the baſe man-pleaſing, Soul-killing flattery, of hypocritical Preachers and Profeſſors! hoping in men more than in God, deſiring things chiefly for the fleſh, and enſlaving their Reaſon, their Conſcience, and their Hopes, to the humours and wills of worldly fleſhly men.

2. As the Hypocrite doth hope in the Men of the world, ſo he doth hope in the Matters and Things of this world: He hopes in Riches, *and makes Gold his confidence and his hope*, *Job.* 31. 24. He hopes in his Gifts and Parts, and mental Abilities; he hopes in ſuch a Project or Contrivance; if I can but compaſs ſuch a buſineſs,

ſineſs, get ſuch an Eſtate; if I can but muck and marle ſuch a cloſe, if I can but get ſuch a Suit, gain ſuch a Match, I ſhall then be made.

Concerning the Hypocrites hope, I ſhall lay down theſe further diſcoveries.

1. That all his Hopes are bounded within this World, and within the limits of this preſent time. Mark that, I ſay all his Hopes are for now, for this preſent Life. When I ſay all his Hopes, my meaning is, his Chief and Principal Hopes, his Maſter-commanding Hopes, the Hopes which command his thoughts, affections, reſolutions, and endeavours. Theſe are but for this preſent Life, and the things of this Life. He makes no proviſion for Eternity. The godly Man is all for Heaven. That is, chiefly for Heaven and for Eternity; carking for Heaven, and a Portion for his Soul. Lord lift thou up the Light of thy Countenance upon me, Lord make me gracious, Lord do thou love me, and take delight in me, Lord forgive me my Sins, ſanctifie my Soul, make me thy Child, give me a Heart to fear thee, and love thee, and honour thee in the World.

World. Lord, Lord, it is a Portion for my Soul, my never dying Soul; O give me this or give me nothing. Lord, what ſhall become of me when I muſt dye, when I muſt bid farewel to Friends, to Wife and Children, to Neighbours, to all the World. O I would fain have ſomething to go with me into the other World, I would fain live in Heaven for ever, be holy and bleſſed for ever. O my God, Eternity, Eternity; I would be all for Eternity, everlaſting Riches, everlaſting Pleaſures, everlaſting Joys, the everlaſting Kingdom, thee and thy Chriſt, and thy Spirit, and thy Saints and Angels, I would be holy and happy for ever with theſe. This is the godly mans deſire, and prayer, and moſt upon his Heart, and this he hopes for, and therefore he prays and labours, and makes Religion both his buſineſs and his pleaſure.

1. He makes it his buſineſs. He hopes to come to Heaven, and he makes it his buſineſs to come there. He hopes he is a godly Man, and he makes it his buſineſs to be ſo; he hopes to get maſtery over his Sins, and he makes it his buſineſs Day by

Day

Day, from Sabbath to Sabbath, and from Sacrament to Sacrament; this is moſt upon his Heart, how to pleaſe his God, and ſave his Soul, and dye in Peace, and order his converſation aright, that he may ſee the Salvation of God. It is his buſineſs, he makes it his main work.

2. He makes it his pleaſure; he loves it, his heart is ſet upon it, he counts his duty his reward, a day in Gods Courts is better to him than a thouſand elſewhere; Lord lift thou up the light of thy countenance upon me, and that ſhall put joy and gladneſs into my heart, more than all the pleaſures of worldlings and wantons. Let them whore, and drink, and game, and ſport, and revel, let them make this world their heaven, and indulge their Luſts, and fleſh themſelves with worldly delights; Lord, I had rather have one ſmile from thee, than all their delights, than all their Treaſures; O thy favour is my life, the light of thy countenance is my joy; O let me know thee, and fear thee, and pleaſe thee in all my ways; and this is all I deſire, this is my gain, this is my glory and proſperity: Thus it is with the godly man,

man, who hopes in God, and whose hopes are sincere. But now the Hypocrite is quite the contrary; his heart is set upon the world, his face upon Hell, his back upon God. 1. He makes it his business, 2. And his pleasure, to be worldly and sensual.

1. He makes it his business to be great in the world, to be of esteem in the world, to have pleasure, and ease, and fulness in the world. He takes more pains to please and accommodate the flesh, and enrich himself in the world, miserably neglecting his Soul, than most godly persons take to please God, and save their Souls.

2. He makes it his pleasure: Nothing is so sweet and delightful to him, as when the world smiles upon him; when he hath fuel and provision for his Lusts, his sins little trouble him; he fears poverty, and outward want and suffering, and disgrace, but he fears not God, and sin, and Hell, with a godly fear: He is never so merry and pleasant, and light at his heart, as when his Soul is empty of God, and full of the World, and the Flesh hath its Harlots, and Idols, and carnal provisions to rejoyce in, and feed upon. This

This World, my Brethren, is the thing which is put into the Scales, or Ballance, againſt Heaven. Men ſell their Souls to the Devil for this World, and the luſts and pleaſures of this Life. This World ſtands between them and God, and Chriſt; and between them and Heaven, and Hell, and Eternity. Temporal matters are their chief regard, a Houſe and Land, Meat and Drink, and Clothes, Callings and Marriages, and carnal delights, theſe are moſt upon their hearts. Their chief hopes are terminated here, this is their Center, here they fix; their chief contriving thouhts are for this preſent Life, their chief deſigns and endeavours are for this Life, Heaven and Eternity are nothing with them, comparitively. They make Religion but a thing by the by; they are heart-Infidels: This world they ſee, they feel hunger and cold, and bodily wants. But heaven they ſee not, they feel not the evil of ſin, their need of Chriſt, what it is to be under the wrath of God, under the power of the Devil; they are not troubled in their Souls to purpoſe about eternal matters; but they bear up themſelves with

with vain and carnal groundleſs confidence. I ſay their hopes are bounded within this preſent world and things for the fleſh; this is their Idol. The felicity and proſperity of the fleſh is the mark and ſcope at which they aim, both for themſelves firſt, 2. And for their Relations and Families. Alas, Children and Servants are groſly neglected. If they can get them Meat and Drink, and Cloaths, and Portions, and Proviſions for the Fleſh, that's all, or chief, that they look at; but the favour of God, the forgiveneſs of Sin, the Salvation of Soul and Body, from Sin and Hell; the rooting up of Ignorance, and Pride, and Luſt, which have infected the Hearts of all, theſe are nothing thought upon; and therefore they can live without Family-Prayer and Worſhip, and will hardly go to Church, many of them, in many Weeks; they thruſt the Name and Worſhip of God out from among them, and ſay in their Hearts unto God, *Depart from us, for we deſire not the knowledge of thy ways. What is the Almighty that we ſhould ſerve him, and what profit ſhould we have, if we ſhould call upon his Name?*

2. Concerning

2. Concerning the Hypocrites hope; as it is bounded within this preſent time, ſo he doth carry on the deſign of his carnal hope, the neareſt way he can, and by all the means which tend to worldly and ſenſual Felicity. To pleaſe the Fleſh he will not ſtick at any Sin, which ſhall in the Iſſue and Concluſion make more for the preſent Felicity of the Fleſh, than againſt it. They will Murther, Steal, perjure themſelves, they will break the Laws of God and Men, they will perſecute, impriſon, baniſh, ſilence, and undo, the faithful Miniſters and Servants of God: they will break the Sabbath, they will Lye, and Swear, and Cheat, and Oppreſs; they will walk in company with wicked Men, they will flatter, they will change and turn with the times, they will cloak and conceal the fowleſt Sins, and put the faireſt names upon odious and damning abominations. There's no Law of God or Man can hold them. They are ſuch dear lovers of the Fleſh, that they will rather part with God, and Heaven, and their Immortal Souls, and throw themſelves into the everlaſting Flames of Hell, than

caſt off the Government of the Fleſh, and take up their Croſs, and be ſincere and throughout followers of Chriſt.

3. And then that which is the Cut-throat of all, is, that they do this with the groſſeſt deluſion to their own Souls, and the groſſeſt mockery to God, there being nothing ſo plain from the Word of God, than that *without Holineſs no Man ſhall ſee God*; and yet do theſe Hypocrites deceive themſelves with a painted holineſs, and conceit that this will bring them to ſee God. *Except a Man be born again, he cannot enter into the Kingdom of Heaven.* They vainly conceit they are born again, when it is nothing ſo; and they cheat themſelves with a curſed Lye. *All ſuch as make their Belly their God, and glory in their ſhame, and mind earthly things, their end ſhall be deſtruction. Everlaſting Perdition from the preſence of the Lord, to all ſuch as know not God, and obey not the Goſpel of Jeſus Chriſt. Be not Deceived, God is not mocked. What ye ſow that ſhall ye reap; he that ſoweth to the Fleſh, ſhall of the Fleſh reap corruption; and he that ſoweth to the Spirit, ſhall of the Spirit reap*

Life

Life everlasting. Go ye cursed into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, and ye gave me no Meat; I was thirsty, and ye gave me no Drink; I was naked, and ye cloathed me not; Sick and in Prison, and ye did not minister unto me; I was a stranger, and ye took me not in; because ye did it not to these my Brethren, ye did it not to me. If ye live after the Flesh, ye shall dye. The Kingdom of Heaven suffers violence, and the violent take it by force. Strait is the Gate, and narrow is the Way, that leadeth unto Life, and few there be that find it; but broad is the way to destruction, and many go in it. And therefore strive to enter in at the strait gate, for many shall strive to enter in, and shall not be able. Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my father which is in Heaven. Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no wise be saved. All that name the name of Christ, let them depart from Iniquity.——Notwithstanding all these, and many more plain places of Scrip-

ture, daily opened to them in the Miniſtry of God's Word; notwithſtanding their Vow in Baptiſm, and many more obligations upon them, the Hypocrite bears up his heart with rotten ſelf-deluding hope, that though he be a worldling at the heart, he ſhall be ſaved; though he be a traytor againſt God, that yet God loves him; though he blaſpheme the God of Heaven, by a ſenſual converſation, yet he hopes for all that he ſhall find favour with God; though he walk in the way to Hell, he hopes it will bring him to Heaven; though he hate and perſecute the Saints of God, he hopes he ſhall be found among them, at the great Day, on Chriſt's right hand, and live in everlaſting joys with them; though he be a drunkard, and a ſcoffer, and a rayler, and a ſecret Whore-monger: though he was never to this Day cleanſed of his Idols, never converted, never new born, never reconciled to God, never ſeparated from his Luſts, never felt the evil of Sin, never found the word of God quick and powerful upon his Soul, though to this Day he remains the ſame impenitent, careleſs, looſe, unchanged, unreformed

unreformed Sinner, yet he hopes he ſhall be ſaved; he hopes if Death ſeize upon him he ſhall be happy, he hopes God will pardon him, he hopes his Sins are not ſuch, and ſo great, but that God will be gracious to him, without his hearty and ſincere repentance of them; he gives thanks to God for his Election, Voeation, Juſtification, and the hope of Glory. When he was never called, never juſtified, and hath the Marks of Death upon him, and is as ſure to lye in the Flames of Hell, and under the Wrath of God, without an effectual change upon him, as thoſe which be now there. This my Brethren is the Hypocrites hope.

You will be ready to ſay, this is a wonder, how can this be, that any Man ſhould have ſuch groſs conceits, and bottom his hopes of everlaſting Salvation upon ſuch rotten and falacious grounds? Who can be ſo mad as to hope for Salvation in a way contradictory to the Word of God? You will be ready to ſay that I do the truth, and Souls, wrong; and that no Man can be ſo groſs a Heretick, and deluder to his own Soul, as to have no better grounds

ture, daily opened to them in the Miniſtry of God's Word; notwithſtanding their Vow in Baptiſm, and many more obligations upon them, the Hypocrite bears up his heart with rotten ſelf-deluding hope, that though he be a worldling at the heart, he ſhall be ſaved; though he be a traytor againſt God, that yet God loves him; though he blaſpheme the God of Heaven, by a ſenſual converſation, yet he hopes for all that he ſhall find favour with God; though he walk in the way to Hell, he hopes it will bring him to Heaven; though he hate and perſecute the Saints of God, he hopes he ſhall be found among them, at the great Day, on Chriſt's right hand, and live in everlaſting joys with them; though he be a drunkard, and a ſcoffer, and a rayler, and a ſecret Whore-monger: though he was never to this Day cleanſed of his Idols, never converted, never new born, never reconciled to God, never ſeparated from his Luſts, never felt the evil of Sin, never found the word of God quick and powerful upon his Soul, though to this Day he remains the ſame impenitent, careleſs, looſe, unchanged, unreformed

unreformed Sinner, yet he hopes he ſhall be ſaved; he hopes if Death ſeize upon him he ſhall be happy, he hopes God will pardon him, he hopes his Sins are not ſuch, and ſo great, but that God will be gracious to him, without his hearty and ſincere repentance of them; he gives thanks to God for his Election, Voeation, Juſtification, and the hope of Glory. When he was never called, never juſtified, and hath the Marks of Death upon him, and is as ſure to lye in the Flames of Hell, and under the Wrath of God, without an effectual change upon him, as thoſe which be now there. This my Brethren is the Hypocrites hope.

You will be ready to ſay, this is a wonder, how can this be, that any Man ſhould have ſuch groſs conceits, and bottom his hopes of everlaſting Salvation upon ſuch rotten and falacious grounds? Who can be ſo mad as to hope for Salvation in a way contradictory to the Word of God? You will be ready to ſay that I do the truth, and Souls, wrong; and that no Man can be ſo groſs a Heretick, and deluder to his own Soul, as to have no better grounds

of hope, than plainly ſuch as be contrary to the Word of God.

I tell you, there is nothing more common than this falſe hope of Sinners, nor is there any thing which we in all our Miniſtry find ſo hard and difficult to undermine and overturn, as the carnal ungrounded hopes of Sinners. We cannot for our lives convince ungodly People that they are ungodly, and haters of holineſs, and under the wrath of God, and lyable to everlaſting miſery. Though we ſhew them the Chapter and Verſe where it is written, and give them as plain convicting marks out of the Word of God as can be, yet will they not be convinced. They will ſooner believe it of another, than of themſelves. When we have preached to them twenty times, and twenty more; and told them again, and again, of the nature and neceſſity of Repentance, and Faith and Holineſs; and given them plain proofs, and marks, by which to try themſelves; and they might know themſelves to be unſound hearted Chriſtians, if they would, and that their hopes be nought; we cannot for our lives beat them out of their

their carnal groundleſs hopes, here they ſtick, this is their ſhelter; all the Preachers in the World ſhall not make them to deſpair of themſelves.

Obj. *Why, you will ſay, muſt we deſpair? Would you have us to deſpair? Is not God merciful? and hath not Chriſt dyed for Sinners? and at what time a Sinner turneth from his ſins, God will pardon him? Would you have us to deſpair?*

Anſw. I anſwer, there is a godly, and a wicked hope; and there is a good, and a wicked deſpair. I would have you to deſpair no farther than deſpair is good, and I would have you to caſt away no good hope, nor any meaſure of good hope. To deſpair of finding mercy with God, though thou repent thee of thy ſins, and turn to God, and art ſincerely willing to be what God would have thee to be; this is wicked damning deſpair. To hope that God will pardon thy ſins, though thou never repent of them, that God will ſave thee without holineſs and regeneration, though thou live and dye an impenitent graceleſs worldling; this is damning hope. There is a deſpair which is

good, and which thou muſt have before thou canſt ever come to have ſound hope; that is, thou muſt deſpair of ever finding mercy with God, without that Regeneration, Faith, and Holineſs, which the Scripture requireth. Thou muſt deſpair of ever coming to Heaven by ungodly hope, and by an ungodly life. Thou muſt deſpair of ever being forgiven thy ſins, till thou caſt them from thee with abhorrence, and hearty Repentance. Thou muſt deſpair of Gods favour, and reconciliation with him, while thou loveſt thy Luſts, and the World, more than him; and will not be ruled by his Laws.

By this you may ſee that we are not againſt all hope, nor do we preach and labour to bring you to deſpair. We preach againſt your ungodly, carnal, and groundleſs hopes, becauſe we know that theſe will end in everlaſting deſpair; and we preach to you the way of attaining to true hope, which we know will bring you to everlaſting glory. We are not your Enemies, becauſe we would break your hearts, by taking from you your groundleſs hypocritical hopes, For our deſign is not to

leave

leave you hopeleſs, when we have taken from you your carnal hopes, and broken your hearts; but to aſſure you, that if you will part with your carnal hopes, Jeſus Chriſt will give you true hope, bleſſed hope, hope that will never make you aſhamed, a hope that will ſtand you in ſtead when you come to dye, and to leave the World. He will bind up your broken hearts, and will give you that hope that ſhall bring you in joy, and peace, and comfort now, and reconcile you to God, and fit you for everlaſting glory.

Alas, Sinner, thou art miſtaken, if thou think that we hate thee, and are Enemies to thy Soul; becauſe we would undermine thy falſe hopes, and thy carnal peace. The God of Heaven knows, we deſire thy everlaſting proſperity; and we knowing from the Word of God, and tryed Experience, that this is the very Garriſon of the Devil, and the principal Refuge of an impenitent Sinner; we do therefore labour with all our might to undermine your falſe hopes. O, if I could but open a Window into your Hearts, if I could but reach your Conſciences; If I could

could but get this Text down into the corners of your Souls, O what workings would there be in the Hearts of ſecure and carnal Sinners! O what Earthquakes would there be in your Boſoms! O what fears of Hell and Damnation, crying out, *Men and Brethren, what ſhall we do to be ſaved?* We have hoped all this while that we were godly, and now we plainly perceive that we are ungodly. We hoped that we were in a good condition, and now we ſee it quite otherwiſe. We hoped that our ſins were pardoned, and now we would give a thouſand Worlds for aſſurance that they were pardoned. O, if the Lord would but open your Eyes, and let in one convincing Beam of heavenly Light into your dark Souls, and take off thoſe covers of Darkneſs which be upon your Minds, you would ſoon perceive what a caſe you are in, and that the hopes of the Hypocrite are vain hopes; and is there not cauſe to fear, that many of you have no better hope, and are but meer unſanctified People? O, the Lord touch your hearts, and make his Word to go to the quick with you.

Come,

Come, Sinner, let me debate this Point with thee. I am thy Souls Friend. I come not to diſquiet thee in vain; if thou have good and grounded hope, God forbid that I ſhould ſpeak againſt this. No, keep it and cheriſh it, and bleſs God a thouſand times for it. Thou haſt cauſe everlaſtingly to praiſe God. Thy grounded hope of Heaven is more worth than all the World. Thy hope is a rich, a rare Jewel. I would have thee to comfort thy ſelf, to be exceeding joyous. I mean not thee, when I ſpeak of Hypocrites, and hypocritical hope. Thou art a bleſſed Man. Thy hopes are begotten by the Word and Spirit of God, they purifie thy heart, they produce a holy and clean Converſation for the main. O, rejoice in thy hopes, bleſs thy God, admire his rich Grace, love thy dear Saviour, thy hopes ſhall never make thee aſhamed. Hold them faſt, and let them not go. Let not Satan, let not the World, let not the malicious ſlanders and accuſations of Men, let no diſcouragements, tryals, or temptations, make thee to deny thy hopes, or caſt them away, or impair and weaken them.

Thy

Thy hopes of Heaven are thy all. These are the matter of thy joy and comfort. These are better than Riches, than Friends, than Houses and Lands. If thou have nothing but thy godly hope, thou hast enough. He that hath God hath all. He that hath Christ, and Heaven, hath all. He that saves his Soul, saves all. He that hath sound and godly hope, he hopes in God, and God will not deceive him. He hopes in Christ, and he will not deceive him. He builds his hope upon the Word of God, and that shall abide for ever. He hopes for Heaven, and Heaven he shall have. He hopes that when he dyes he shall go to everlasting glory, and he shall so. He hopes that God will be with him, and will care for him, and protect and provide for him; and will keep him by his mighty power through Faith unto Salvation, and will never leave him, nor forsake him; but in Life, and in Death, through all the changes and turnings of this Life, will be his God, and Portion, for ever; and his hopes shall not be made void, God will perform his promise to thee. To thee therefore I preach Peace

and

and Joy. Be of good comfort. In the Name of the Lord, I bid thee to be thankful, to be contented, to be joyful. Sit thee ſtill, and be at quiet in thy Soul, while I am debating my Maſter's Meſſage with carnal hypocritical hopers. Come on, ye poor Sinners, O ye loſt Souls, I have a Meſſage to you from the God of Heaven, in his Name I require your ſober attention. I come to know of you this day, and to require an anſwer in your Conſciences, what are your hopes, and what you ground your hopes of Heaven upon. It is not I that bring you this Meſſage, but God by me. Chriſt is my Maſter, I am his Preacher. I come to you from no Earthly King, or Commander. I come to you from the King of Kings, from the high and mighty God, from the Judge of Heaven and Earth, from that Chriſt whom you all own, and call your ſelves by his Name. This is my queſtion to you from him, What are your hopes? what do you ground your hopes of Heaven upon? You hope you are the People of God, what grounds have you for this hope? What ground haſt thou for thy hopes of Heaven,

Heaven, if thou ſhouldſt dye this Moment? what doſt thou hope would become of thy Soul and Body for ever, if Death ſhould ſeize upon thee? Thou art a dying Man, thou art a mortal Woman, thou doſt not know but this may be the laſt Sermon that ever thou muſt hear. A few breaths, more, and thy Breath will be out, and thou wilt be everlaſtingly in Hell, if thou have not ſincere and godly hope. It concerns thee therefore to look about thee, to look into thy heart, to examine thy ſelf. Conſcience, ſtand in awe of Gods Meſſage, and do thy Office; if there be ever a graceleſs Soul in all the Aſſembly, awake him, and tell him his hopes are rotten, and damning. If there be ever an impenitent Soul in all the Company, tell him his hopes of Heaven are lying, undoing hopes. If there be any which make their Belly their God, which glory in their ſhame, and habitually mind the Earth and Earthly things, and yet hope for Salvation, Conſcience, do thy Office, and tell them thoſe hopes are ruining. If there be any Soul which loveth this World more than Heaven, which loveth

veth Pleaſures more than God, which is more for Earth than for Heaven, more for this World than for Eternity, which laboureth more for periſhing than everlaſting Riches, and yet hopeth for Salvation, his hopes are falſe and undoing. If there be any Soul among us, which hath not felt the odious Nature of Sin, and his utter need of Chriſt and holineſs, and the healing Grace of Chriſt's Spirit: If there be any Soul which hateth a holy Life, and the holy Rules, and Doctrines, and Commands of God, and refuſeth to obey his Commands, and to be ruled by his holy Laws; that is the Man, that is the Woman, whoſe hopes are the hopes of a Hypocrite, whoſe hopes are unſcriptural and falſe. If there be any Soul among us which loveth any thing more than God, which laboureth for any thing more than Heaven and Eternal Life, which hateth any thing more than Sin, and grieveth for any thing more than Sin, and feareth any thing more than Gods diſpleaſure, the Fire of Hell, and the Damnation of Soul and Body by Sin; that is the Soul which is graceleſs, and void of godly hope.

Sinner,

Sinner, take part with the Word of God and Conſcience. If thy hopes be falſe, part with them. If they be unſound, throw them away. Give up thy ſelf for a loſt Man by thoſe hopes, and repent thee of all thy ſinful Life, and be humbled in thy Soul, from the bottom of thy Heart, for thy odious ſins and ungodly courſe of Life; and repent and turn to God, and embrace Jeſus Chriſt, and conſent to his terms, and everlaſting Salvation ſhall be thine. Thou mayeſt go home a pardoned Man. O, of what concernment is this to thee? Caſt away thy old hopes, and God will give thee new, and better. Caſt away thy unſound and wicked hopes, and Chriſt will give thee ſound and godly hopes. And this brings me to the third, and laſt Point propoſed, and that is, to ſhew that the hope of the Hypocrite is vain, and ruining hope; and though he hath gained all the World, it will nothing avail him when he muſt dye.

R. 1. Becauſe it is againſt the whole Word of God, and the ſcope and tenour of all the Scripture, as hath been proved before.

R. 2. Be-

R. 2. Becauſe that which the Hypocrite hopes for, is a contradiction and impoſſible; he hopes to be ſaved in his Sins, which is impoſſible. For Sin is the thing which Chriſt is come to ſave us from. And to be ſaved in our Sins, is to be ſaved, and not to be ſaved, to be happy and miſerable at once. He hopes to come to Heaven without ſincere and real holineſs, which is impoſſible: becauſe holineſs is an eſſential part of Heaven; and it is a contradiction to be in Heaven, and not to be holy. They can no more coexiſt, than Light and Darkneſs, Chriſt and *Belial*, in the ſame ſubject.

R. 3. The Hypocrites hope muſt needs be vain and periſhing, becauſe it is ungrounded, and hath nothing to ſtand upon but a lye. And unleſs you will ſuppoſe that a Man may be ſaved by a lye, you muſt needs grant that the Hypocrites hope is vain. Can a Man be ſaved that is no ſincere Chriſtian at all? Why, the Hypocrite is but the Name, or Carcaſs of a Chriſtian, he is not what he ſeems to be. His graces are no graces, his hopes are no hopes; they are lyes and deceits. All

that he grounds his hope upon is a lye: Hypocriſie is nothing elſe but practical lying. A Wolf in a Sheeps-skin, is a Wolf and no Sheep. A wicked rotten heart, covered over with a fair out-ſide profeſſion, is yet wicked and rotten before God, and the more wicked by the deceit or cover. A Grave full of Worms, and rottenneſs, is not a jot the ſweeter within, for all it hath a goodly Tomb, or Monument without. He that is not a real Chriſtian, while he profeſſes to be one, is a Lyer. He that hopes he loves God, and doth not love him indeed, is a Lyer. And we are ſure that no Lye can bring a Man to Heaven. If ever we come there, it is not lying and deceit that can bring us thither.

R. 4. The holy and pure God muſt needs abhor deceit and hypocriſie. If he were a falſe God, falſhood and hypocriſie might pleaſe him; but being very God, the holy heart-ſearching God, he can by no means be reconciled to Hypocriſie. Nay, Hypocrites are the very worſt of Sinners, becauſe they pretend to honour God, when indeed they do moſt diſhonour him, and

and uſe his Name, and Worſhip, and Religion, in Cloak to their wickedneſs and knavery. Whil'ſt God is God, and no Idol, he can never like or love to be mocked; all the Graces of a Hypocrite are mock-Graces, all his Duties mock-Duties, all his Religion is but a mock-Religion. And will the holy God be mocked? *Pſ.* 18. 25, 26. *Gal.* 6. 7, 8.

R. 5. That muſt needs be vain hope, of which the Profeſſors themſelves are aſhamed, and dare not own nor ſtand to in the day of tryal. *The ſinners in Zion are afraid, fearfulneſs hath ſurprized the Hypocrites: who among us ſhall dwell with conſuming fire? who ſhall abide with everlaſting burnings? He that is upright,* *Iſa.* 33. 14. Though there are thouſands of Hypocrites, yet never any that would own himſelf to be one, and juſtifie hypocriſie, and be accounted ſo. Though Hypocrites are not ſincere, they would be accounted ſincere; though they be not really godly, they would be reputed godly; and though they will not be truly humble and conſcientious, they would have the name and reputation of ſuch. That muſt needs be

a vain and ſandy hope, of which the party himſelf is aſhamed, or would be aſhamed, if his heart and hope were but known and open to himſelf, and to all the world, and their falſeneſs and deceit were but written upon their foreheads, and their ſhame and impiety detected before all men.

R. 6. Laſtly, what good will his hope do him when he comes to dye, and appear before the judgment Seat of God? when the Soul muſt go down into Hell, and the Body to the Grave, what good then will thy vain hopes do thee? though thou have gained all the world, when thou muſt loſe the world, and loſe Heaven, and thy Soul too? O loſs of loſſes! O doleful gains, which end in everlaſting wo, damnation, and deſpair! O curſed hopes, which bring Souls to Hell and deſperation! O wicked hopes, which keep Souls from God and Heaven, and repentance, and Prayer, and a holy life, and chain them to this world, and their luſts, and lull them aſleep in ſin, and make them Slaves of Satan, and never leave them till they find themſelves in Hell! O blinding

hopes,

hopes, which keep Souls in ignorance, and deny them leave to care for their Souls, and make them the groſſeſt ſelf-deſtroyers! O ye Sons and Daughters of darkneſs and death! let me reaſon with you concerning your vain hopes: Is it not better to caſt away theſe hopes now in time, and get you ſaving and ſolid hope from Jeſus Chriſt, that will be your joy and comfort for ever? Conſider,

1. What a ſad diſappointment it will be to you, if you dye in your hypocriſie, and ungrounded hopes. O when you ſhall hope to paſs from this world to Heaven, and you ſhall paſs from this world to Hell: When the God that you hope in, ſhall prove your everlaſting Tormentor: When the Lord Jeſus whom you hope in, ſhall paſs ſentence upon you, *Go ye curſed into everlaſting fire*: When the Saints that you hope to live with in Everlaſting Glory, you ſhall never ſee their Faces with Joy. O how ſad will this be to all vain hypocritical hopers, when they ſhall find themſelves deluded and undone, all their hopes gone, the world gone, their time gone, all hope quite taken from them.

We hoped we were in the right way, but now it proves otherwiſe. We hoped to have lived in yonder ſtate of Joy and Glory, but now we are caſt into this ſtate of Darkneſs and Horrour; we comforted our ſelves with our hopes, while we were in the World; but now all is gone, and our hopes are gone too. O doleful fruſtration to all unſound-hoping Souls! O that now we had but one Day more to cry for Mercy, to ſearch our Hearts, to repent of Sin, to prepare us for everlaſting Joyes! O that we had but any Spark of Hope left us!

2. Conſider, what good the world can do for you then? 1. The Men of the world. 2. The Things of the world.

1. The Men of the world. What can theſe do for you? can they ſave you from the wrath of God? can they lock up the Gates of Death and Hell againſt you? can they break open the Door of Life? can they be a God to you, and a Saviour, and an everlaſting Portion? What can your Friends, and Companions, do for you, when you muſt be taken from them, and never ſee their Faces more with

joy? What though you have been highly favoured by Men, what though you have had their good word, what though you have enjoyed much ſweet ſociety with Relations, what though you have ſpent many a merry day, and many a Jeſt, and filthy Song and Dalliance, and Dance and Sport hath been between you and your luſtful diſſolute Companions: will there be any of this in Hell? will this relieve your fainting, deſpairing Soul, when you come to dye?

2. The Things of the world. What can theſe do for you, when you muſt ſhake hands everlaſtingly with them? farewel my fair Houſe, and Walks, and Gardens; farewel my Bags, and Bonds, and Treaſures, my Cloaths and Ornaments, my Pride and my Pomp, myEaſe, my delights, and carnal Diverſions. *Dives* on Earth fared ſumptuouſly every day, and went in Silk and Scarlet; but in Hell he cryes out for a drop of Water, to cool his tormented Tongue. He would have one come from the dead to warn his Brethren, that they come not into that place of torment. O what ſhall it profit

a Man to gain the whole World and loſe his Soul? You can carry none of the things of the world with you. Naked you came into the world, and naked you muſt go out. All the things of the world are either the Luſts of the Fleſh, the Luſts of the Eye, or the Pride of Life. Riches, Pleaſures, Honours.

1. Riches. What can theſe do for you, when you muſt dye, and paſs into Eternity? Riches are but for the Body, and for this Life, what good can they do for you when this life is at an end, and your Bodies muſt lye in Duſt, and the Worms are feeding upon you? Can they procure you favour with God? Can they go with you into the other world?

2. Pleaſures. O what can theſe do for you? Feaſting and ſporting and making merry, the pleaſures of Harlots, and Adulterers, of Gluttons and Drunkards, and ſenſual Epicures, will they give eaſe to your wounded Conſciences, and an aking deſpairing and trembling Heart? will you not wiſh a thouſand times, O the time which I have miſ-ſpent, in Cards and Dice, in Games and fooliſh Recreations!

ons! O the coſt and time which I have ſpent upon my Belly, and a loathſome Corps of worms and rottenneſs! O the fleſhly Luſts, and eaſe, and banquetting, and riot, and chambering, and wantonneſs, and filthineſs, and all the vain delights of Youth, which I have liv'd in! How will it gripe your hearts to think of theſe when you come to dye, and appear before the Judgment Seat of God? when you muſt never have one jot more of them? but ſo much joy and carnal pleaſure now, ſo much the more deſpair, and ſcalding torment, and anguiſh, in the everlaſting Priſon of Hell.

3. Honours. What Good can theſe do you? what will you be better for your high Places, and Names, and Titles, and Dignities? The great ones of the Earth, O how low are they brought, when they lye in Duſt with their Bodies, and their Souls in Hell? O this world ſeems a brave world to Infidel Souls; the praiſe and glory of the world, to have every one cringe and bowe to them, to Lord it over others, to ſit in the uppermoſt Seats, to bear ſway and controul, and tread the Poor under

their

their Feet, and do what they liſt. O the ſwelling pride of many of our Gallants, and rich worldlings, that forget themſelves, and their Maker. But what will become of them when all their pride muſt ceaſe, and thoſe whom now they diſdain ſhall be every jot as good as them? The ſame Grave, and Church-yard, will hold both the King and the Beggar, and the Worms will not fear to inſult over them, who now think themſelves as Gods upon Earth. Their Pride, and their Pomp, and their Gallantry; their Names and Titles, Worſhipful, Honourable, Sir, and Maſter; their Precedency and Dignity, their Lordly Wills and Dominations, will then be at an end. O Death, Death! we may thank thee, or elſe the great ones of the world would ſwallow up the poorer ſort. As one ſaith excellently, if it were not for Death, poor Men and Preachers would be in a ſad caſe. O, Death and Judgment keeps the world in awe. The greateſt admirers, and ſeekers of the world, its greateſt Paraſites and Patrons, the richeſt, the proudeſt, the moſt ſenſual of them all will then be apalled, when this grim and ſurly

Serjeant

Serjeant ſhall come to them from the God of Heaven, and ſeize upon their trembling Souls, and break the ſtrings of Life, and part between them and their dear world, their dear Idols, their dear pleaſures and honours. Long may we preach to them before we can reform them. Yea, it is well if we can eſcape their violence, and keep out of their Claws and Talons. But, O how Death will humble them to purpoſe, and bring them down. This will preach to them at another rate than we can. This will let them ſee, and feel more in a quarter of an hour's time, than we can in all our life, except Chriſt ſhall ſet in. Then Grace and a good Conſcience would be worth a having. Death will take down their big looks, and lay all their glory in the Duſt. This will pull them by the Throat, and give them gripes and twitches that will not eaſily be clawed off. This will be bold with them. This will not be bribed, or frightned. Will they, nill they, dye they muſt. There's no reſiſtance. *Sinners, you muſt dye, you muſt all dye, you muſt all ſhortly go out of this World into Eternity.* You muſt make

make your appearance before the God of Spirits. O then what can this world do for you? what then can vain hopes do for you? what then will Mock-faith and hope, and Mock-repentance, and Prayers, and Religion do for you? we cannot ſhew you Heaven and Hell, but Death will ſhew you both. O what a change will this make upon ſleepy Souls? O what a vain world will this be to you then? Death will ſhame and confute all its Deluſion, and Glory, and Paint. This will pull off the worlds Vizor, and let you ſee that the world is, through Mans ſin, become Vanity, and vexation of Spirit; a bewitching Harlot, that enſnareth Souls with her flatteries, and drags them down by Droves, and Multitudes, into Hell for ever. O Death will arouze us all, it will paſs the righteous into glory, it will paſs the Hypocrite into miſery. O conſider this. O that by ſounding this word in your Ears, I could impreſs Divine Senſe upon your Souls, and make you but half ſo ſerious, as Death and Judgment will ſhortly make us all.

Eccl. 11. 9. *Rejoice O Young Man in thy Youth,*

Youth, and let thine heart chear thee, and walk in the ways of thine heart, and in the ſight of thine eyes; but know thou, that for all this thou ſhalt come to Judgment. Live a merry Life, ſport and game, and eat and drink away thy precious time; give Preachers leave to talk, and let be ſerious and holy who will, thou wilt live a jovial ſenſual Life, thou wilt leave Repentance-matters to further time. Well, but know that for all this thou muſt dye, and come to Judgment. Thy merry days will ſhortly end, thy laughter will quickly end, thy vain delights will quickly end. *Thou muſt dye, thou muſt dye.* Death, Death is upon thee, which will ſtop thy breath, and hale thee before the Judgment Seat of God. O then, what wouldeſt thou give for a Title to Heaven, and everlaſting joyes. O with what Face wilt thou make thy appearance before the Judge of Heaven and Earth, having no better, nor no other hope, than the hope of the Hypocrite?

A ſecond

A ſecond Sermon upon *Job* 27. 8.

ALL that I ſhall ſay upon this ſubject ſhall be reduced to theſe three Heads; ſomething by way of conviction and diſcovery; ſomething by way of motive and perſwaſion; and laſtly, by way of cure and direction, what courſe to take to eſcape periſhing by Hypocriſie and Falſe-hope.

1. By way of conviction. I ſhall lay down ſome Scripture Marks or Signs of an Hypocrite, entreating you to go along with me with your Conſciences.

1. It is one Mark of an Hypocrite, to love the Name of Godlineſs, more than the thing it ſelf; to deſire rather to be accounted holy, than to be holy indeed: to have the praiſe of well-doing, rather than to do well indeed. The ſincere Chriſtian had rather be holy, than be ſo accounted: but the Hypocrite is more for the

the ſhell and appearance, than for the thing it ſelf. He had rather be reputed wiſe, and holy, and juſt, and good, and honeſt, than be ſo indeed before God. It is the Name and not the Thing which he principally affecteth. For he loveth the Praiſe of Men more than the Praiſe of God. The world and worldly praiſe is his Idol. If he have this he is pleaſed.

2. It is a Mark of an Hypocrite, to pick and chuſe out the eaſier part of Duty and Religion, and baulk and crucifie the hard and knotty part; that which is ſpiritual, and coſtly, and ſelf-denying, he will not abide. A Form of Godlineſs he can well away with, but the Power of Godlineſs comes too near his heart, and his heart doth utterly fight againſt it. That which is cheap and common, and will coſt him little labour and pains, and will conſiſt with his luſts, he can do and ſubmit to; but that which goes farther, and commandeth the whole Man, and requires the Soul and Spirit to it's exerciſe and performance, he cannot abide. To come to Church, and bring his body to Prayer, and Reading, and Sermon, and Sacraments, that is

more

more eaſie; but to worſhip God in Spirit and in truth, and to draw nigh to God with the Heart as well as with the mouth, this is hard, and this he hates, and will not abide.

3. It is a Mark of an Hypocrite, to be quick-ſighted to ſee a Mote in anothers Eye, and ſuffer a Beam in our own Eye; to cenſure others for a ſmall fault, and to favour our ſelves in a far greater. The ſincere Chriſtian doth moſt judge himſelf, and is ſo conſcious to himſelf of the ſinfulneſs of his heart, and of his own great weakneſſes, that he is prone to think the worſt of himſelf, and to judge of others better than himſelf, and in doubtful caſes to think the beſt. He is ſo much taken up with the ſight, and ſenſe, and ſtudy of his own heart and ways, he hath neither while, nor liſt, as being not ſo concerned, to look at others. He doth throw the firſt Stone at himſelf. Such as can eaſily eſpy faults in others, and paſs over groſſer in themſelves, have great cauſe to fear themſelves.

4. When a Man is punctual and careful to cleanſe the outſide of the Platter,

and

and leave the inside unclean; that is, when he is something careful to reform himself outwardly, and avoid disgraceful scandalous sins before the world; but he grosly neglects his heart, and makes no Conscience to cleanse his Soul of Idols, and heart-lusts, and inward abominations. This argues that he hath more respect to the Eye of Man, than of God; and that if he can appear to the world outwardly clean and reformed, he mattereth not what he is within. They are like Graves garnished over with goodly Tombs and Monuments without, but within are full of dead Mens Bones, and of rottenness: like a goodly and beautiful Hall, very specious to the Eye, and within is nothing but Frogs, and Toads, and Serpents, and crawling Vermine. It is the Heart which is the Man, and the Fountain of thoughts, and words, and actions; and where the Heart is suffered to have Idols in it, and to be like a Garden full of Weeds, grosly neglected, overgrown with Ignorance, Worldliness, Malice, Adultery, Pride, Malignity, and such other Lusts, this argues Hypocrisie. When great care is ta-

ken to cleanſe the Streams, and none to purge the Fountain; and we cut off the Branches, and leave the Root whole.

5. It is a ſign of Hypocriſie, to be zealous for the leſſer things in Religion, and to be cold, and lukewarm, for the greateſt and moſt weighty: to be punctual and preciſe to pay Tyth of Mint, and Anniſe, and Cummin; and to omit the weightier matters of the Law, Judgment, Mercy, and Faith. Thus did the Hypocritical *Jews*, they were exceeding zealous for the outward reſt of the Sabbath, and the Traditions and Obſervations of Men, and exceeding inconſcientious in the love of God and Man, and bearing compaſſion to Mens Souls and Bodies, and doing uprightly towards all. The ſincere Chriſtian is moſt zealous for thoſe things, in which the heart and life of godlineſs doth conſiſt, doing juſtly, loving mercy, and walking humbly with God. The Hypocrite is zealous for the ſhadow, and not for the ſubſtance; zealous for the Precepts of Men, and very looſe and unconſcionable in the obſerving the Precepts of God. He is more zealous for words in Prayer, than

than for the heart; and looketh more at the reverence of the outward Man, than at the frame and ſincerity of the heart. He hath a worldly and fleſhly mind, and that doth make him to ſavour and be zealous for thoſe things which are leaſt eſſential, and of leſs concernment in Religion. He can diſpenſe with thoſe Doctrines and Duties, in which the very Life and Soul of Chriſtianity doth conſiſt, and paſs over theſe with ſlight and cold inconſtant thoughts, and not much ſtudy them, nor bear them upon his heart, nor ſhew forth the power of them in his practiſe; and he can lay out himſelf, and with great zeal and eagerneſs, ſtand up for petty and ſmall things, and count all Hypocrites, and factious, and ſchiſmatical, or heretical, which ſhall not jump in Opinion and Practiſe with him. This is the Character of an Hypocrite, to compound him a Religion of ſome ſmall and little things, and to have a ſuperſtitious and blind zeal for theſe, and be moſt earneſt for them; and to caſt off the Religion of Chriſt, conſiſting in juſtice and mercy, in love and goodneſs, holineſs and peace, and ſelf-

denyal, and laying up our Treaſure in Heaven, and making it the buſineſs of our lives to pleaſe God, and ſave our own Souls, and others. He groſly ſinneth in the wilful violation of theſe matters, and ſuffers his zeal to be cold and lukewarm for theſe, while it is hot and burning for the other.

6. It is a Mark of Hypocriſie, to honour dead Saints exceedingly, and to hate and perſecute living Saints, and not think them worthy to live. This was the Character of the Hypocrites in Chriſt's time. Had they been in their Fathers days, they would not (they ſaid) have been guilty of the blood of the Prophets: and they built goodly Tombs and Monuments over the dead Prophets, and in the mean time could not abide Jeſus Chriſt, the Prophet of Prophets, but ſlew him, and perſecuted to the Death his Followers and Apoſtles. There are none more zealous for Saints-days than the Papiſts, and there are none which have been more bloody ſlaughterers and deſtroyers of living Saints; witneſs the *Iriſh* Rebellion, and the *French* Maſſacre, and the Perſecuti-

ons

ons in Queen *Mary's* time, and the many thouſands murdered of the *Waldenſes*, and others, by the Pope and his Agents. Is not this groſs Hypocriſie? what ſhould be the reaſon? Why, the holineſs of dead Saints does them little diſturbance; but living Saints are a continual Eye-ſore to them, they do bear witneſs againſt their pride, and uncleanneſs, and worldlineſs, and oppreſſion, and injuſtice, and ſenſual living, and groſs behaviour. A dead Saint cannot ſpeak ſo as can a living, holy, powerful, conſcientious Miniſter, and Chriſtian; and that's the reaſon why they cannot abide them.

7. It is a Mark of Hypocriſie, when a Man is one thing in his Cloſet, another thing in his Family, another thing in his Calling, another in the Ale-houſe and among Company, and another thing in the Church; as though he had one God to ſerve when he is himſelf alone, and another when he is in Company; one God at Church, and another at home. A Lyar, we uſe to ſay, had need have a good Memory, or elſe his own Mouth will betell him. For Lyes cannot hang together,

Contradictions cannot both be true; but if one be true, the other must needs be false. Now the Hypocrite is a practical Lyar, he is inconsistent to himself. He is a Swearer with Swearers, he is a Worldling with Worldlings, he is a Drunkard with Drunkards, he is seemingly devout with the Saints, he is something like in the Church, and when he is doing his devotions before Men: but then follow him home, and you would think he had left all his Religion behind him. Wife, and Children, and Servants, can see none; follow him to his Closet, and follow him to his Shop and Calling, and from Company to Company, and from business to business, track and observe him in all his ways, and you shall perceive him to be a Man of a worldly and loose Spirit, a Man that makes not Conscience of all his ways.

8. It is a Mark of Hypocrisie, when we give God the vile and the refuse, and keep back from him our Male, our best; and we serve the world and the flesh with the best we have, and leave God, and Religion, and our Souls the rest; when the flesh

shall

ſhall be ſerved firſt, and then God. But curſed be the Deceiver, which hath a Male in his Flock, and voweth and Sacrificeth unto God a corrupt thing, *Mal.* 1. *ult.* The Hypocrite thinks in his heart the beſt he hath is too good for God; the ſincere Chriſtian thinks all he hath, and all he can do, too little for God; and ſadly complains of himſelf that he does no more. He endeavours to give him the beſt of all he hath, the ſweeteſt and meeteſt ſeaſons of all Duty, he gives unto the Lord his heart, even himſelf in all: that's the beſt he hath, and nothing ſhort of that will pleaſe God. *My Son, give me thy heart.* If a man give God his heart, he will give him the beſt throughout all he hath. If he be to pray, he will take the beſt and fitteſt time for Prayer. If he be to do any holy Duty, he will do it with all his might, and with the greateſt fervour and ſincerity that he can. The Hypocrite loves not God in his heart, his heart is not right with God; but he loves the World and his Luſts, and therefore he reſerves his heart for them, and the beſt of his time, and the chief and prime of his

Strength and Eſtate for them, and thinks nothing he hath too good for them. The Fleſh hath the chief and prime throughout all, the Fleſh is ſet in the Throne, God is made an underling.

9. It is a Mark of Hypocriſie, to be partial in God's Law, and not to have an univerſal reſpect to all God's Commands. The ſincere Chriſtian makes Conſcience to keep every one of God's Commands. The Hypocrite baulks ſome. He is either unholy towards God, or he is unrighteous and uncharitable towards Men, or he is unſober and unclean towards himſelf, or rather he is all this. For he that is not ſincere towards God, cannot be ſincere either towards others, or towards himſelf, with godly ſincerity. There is one beloved Sin which reigneth in the Hypocrite, and this he doth groſly ſpare himſelf in; it is King and Quarter-maſter in his Soul, and conquers him, and he yields himſelf a Servant to this Sin, and refuſeth to part with it. There is ſome Vice which he doth ordinarily indulge himſelf in, hides it in his Boſom; and for all God's Mercies and Judgments, for all the ſmi-

tings

tings of his Conſcience, and the warnings of Miniſters, and all the ſhame and diſgrace which attends his Sin, he is overcome by it, and is a wilful violator of God's Commands, and hath not an entire ſincere reſpect and love to them all. The ſincere Chriſtian hath a prevailing love for all God's Commands; a ſincere Conſcience is like the Eye which cannot endure a Mote in it; or like a Mans Foot in a Shoe, which cannot abide any Prick or Stone in it; or it is like a Spring, if any Mud or Filth of Sin creep into it, it muſt and will have it out; a ſincere Conſcience cannot be reconciled to Sin. Sin or the Soul muſt dye.

10. Laſtly, It is a Sign of Hypocriſie, to lay grievous Burdens upon others, and not to touch them with the leaſt Finger of our own. Theſe and many more Signs the Scripture gives of Hypocriſie, which I refer you to in our Saviour's Sermon againſt the Hypocrites of his time, *Mat.* 23. and elſewhere up and down the Scripture, *Ezek.* 33. 31, 32. *Mat.* 15. to 10. *Mat.* 7. 3, 4, 5. *Hab.* 2. 4. *Mal.* 1. 14. *Iſa.* 58. to 8. 1 *Sam.* 15. 20, 21, 22, 23.

23. *Jam.* 1. 26, 27. 2 *Tim.* 3. 5. *Pro.* 26. 23, 24, 25, 26. *Isa.* 1. 11. to 21. *Jerem.* 7. 8, 9, 10, 11. *Zach.* 7. 5, 6, 7, 8, 9, 10, 11. *Joh.* 12. 43. And now Conſcience, do thy Office, and if there be ever a falſe deceitful Heart in all the Aſſembly, arreſt him, and convince him, and tell him in his Boſom, thou art the Man. Be faithful to God, take the Word of God in thy Hand, and go from Soul to Soul, and ſearch if there be any one that loves the Name of Godlineſs, and not Godlineſs it ſelf; that contenteth himſelf with the eaſie part of Religion, and will not deny himſelf, and croſs his luſts and carnal intereſt, baulking the difficult and coſtly part of Religion; that is quick at cenſuring a ſmall fault in others, and paſſeth by a greater in himſelf; that is not cleanſed of his Idols, nor mattereth Heart-purity; that is zealous for Circumſtantials, and cold and lukewarm for Eſſentials; that praiſeth dead Saints, and hateth and ſeparates from the living; that is inconſiſtent to himſelf, groſly uneven in his ways; giving God ſcraps and refuſe, and reſerving the beſt for the Fleſh; dividing God's

Laws,

Laws, and groſly partial in his obſervance of them; and laying grievous Burdens upon others, which himſelf will not touch; if any ſuch be among us, as no doubt but there is, Conſcience convince him, and awake him, as though thou ſhould'ſt hear a Voice from Heaven naming the Perſon to thee, and charging thee with him; or as if Chriſt himſelf were preſent, and ſhould pronounce, as at his laſt Supper, Verily ſome one of you is a Traytor. Is it I Lord? Is it I? *Judas* alſo with the reſt asks, Is it I? O, in the Name of God, put away this deteſtable and damnable Vice. Be not Hypocrites, be ſincere what ever comes of you. That I may prevail with you, I ſhall come to the ſecond point propounded, and lay before you theſe conſiderations, to move and perſwade you.

1. Would you be pleaſed if all that owe you ought, or deal and bargain with you, ſhould cozen and cheat you with falſe uncurrant Money? So is all the Service of Hypocrites to God. It is the giving of Braſs for true Silver, as if you would cheat God, and cozen the Almighty. All

your

your Worſhip and Service to God without ſincerity, is but Braſs and counterfeit. It is wanting of Weight and Value. You would not have your Neighbours cozen you with falſe Weights and Meaſures.

2. Would you be pleaſed if your Trees ſhould bring forth nothing but Leaves, if your Ground ſhould bring forth nothing but Stalks, and the ſhew and appearance of Corn and Graſs? If your Kine and Cattel ſhould bring you no Fruit at all, but meer ſhadows, would you be at coſt to till and ſow your Ground, and dig and delve your Gardens, and muck and marle your Fields, and Winter and Summer your Cattel, and reap nothing but ſhadows, and the image and appearance of profit? So do Hypocrites deal with God. He mucks them and marles them, he feeds them in fat Paſtures, he waters them with Rain from Heaven, and uſeth all means to make you fruitful, and he hath nothing but the bare Leaves of Profeſſion, the ſhew and Carcaſs of Prayer, the ſhew of Humility and Sincerity, the ſhew of Goodneſs, and Mercy, and Charity, he hath no more but bare Leaves,

and

and Names and Shadows. Would you like this your ſelf?

3. Would you be pleaſed if God ſhould give you the ſhew of Food inſtead of Food it ſelf, the Image of Meat, and Drink, and Clothes, for the things themſelves? Will the Picture of Meat feed you? Will the Carcaſs and Shell of Sleep comfort and ſtrengthen you? And can you think that God and your Souls can be ſerved with Shadows? You would have all things real and ſincere for the Body. Meer Names and Shadows will not ſuffice. Set before your Children and Servants, the Picture of a Loaf and other Meat, bid them go and feed upon that, your Bellies would not abide that. And what reaſon is there that God and your Souls ſhould be mocked and cheated with the meer ſhew of Service.

4. If you were to marry, would you marry your ſelf to a dead Corpſe? If you were to have a Child, would you have one come forth of the Womb dead? If you be to hire a Servant, would you have a dead and lifeleſs Corpſe? You would not abide to live among the dead, and to

have the Carcaſſes of your dead Relations always in your ſight. And do you think that the living God will be pleaſed with a Corps and Carcaſs of Religion and Service? For ſo is all that is done by the Hypocrite.

5. You ſee what a vile thing the Body of Man is, when the Soul is parted from it, nothing more vile, no Carrion like it; how noiſom and ſtinking would it be, if left unburied but a few days? If this be ſo loathſom to Men, what do you think a dead Soul is to God? Can he be pleaſed with the Sacrifice of a dead Soul, dead Prayers, dead Sacraments, dead Services? All's dead if the heart and ſincerity be not in them. They are infinitely more ſtinking with God, than any Carcaſs is to us; by how much the worth and price of the Soul excelleth that of the Body.

6. God Almighty is upright towards you, and why then ſhould you not be upright towards him? God meaneth as he ſaith. There is no Hypocriſie with God. He doth not ſay one thing with his Tongue, and think another. Is he not ſincere in all his threatnings, and in all

his

his promiſes? Doth he not mean as he ſpeaks? Heaven and Hell will ſoon make all believe that God is upright, and faithful to his word. Is not God in good earneſt, when he drowneth the old world, burneth up *Sodom* and *Gomorrah*, and killeth thouſands and millions by Sword, and Famine, and Plague? You will not ſay that God is in jeaſt in all theſe; and when he gives us mercies, and bringeth judgments upon the world, and cutteth off Princes and People, and moweth us all down by Death, as the Mower doth Corn and Graſs, that God is hypocritical in all this, and that it is all nothing but Pictures and Images.

7. And do you think that Heaven and Hell are meer ſhadows? Is everlaſting Fire, and the Damnation of Body and Soul of all impenitent ones, a meer ſhadow? Do you think that the Scripture is nothing but Lyes and Forgeries, and that when People dye, and go out of the world, there's an end of them? Is there no real torment prepared for Hypocrites, and Unbelievers, and Drunkards, and Worldlings, and Wantons, and Ambitious ones?

Is

Is there no real glory and felicity prepared for the ſincere, and for the holy, and for the humble, and heavenly worſhippers of God? And can you think that God will reward you with real and ſincere bleſſedneſs for your imaginary ſerving of him? If you ſerve God in Mockery, you ſhall have from him a Mock-ſalvation. If you give him nothing but Paint and Appearance, you ſhall have a painted Heaven. But as true as God is true, you ſhall have a real Damnation. If you eſcape everlaſting Fire, it muſt be by ſerving God in Sincerity, and not in Hypocriſie. If you mock the Lord, and give him nothing but a Shadow and Carcaſs, he will pay you back at another rate. Believe it, my Brethren, Heaven and Hell are not meer Names, and Shadows. We do not ſee them, but they are no more to be queſtioned, than that there is a Sun in the Firmament, or that we are all living Creatures, and I am ſpeaking to you.

8. And is Jeſus Chriſt nothing but a meer ſhadow? Is all that the Scripture relates of him nothing but a Carcaſs or Appearance?

pearance? Hath he come down from Heaven, and liv'd a Life of ſuffering and ſelf-denyal, and ſweat thick drops of Blood, and cryed with ſtrong crying and tears, and yielded himſelf to Death, and raiſed himſelf from the Dead, and is now in Heaven, and ſhall come at the end of the World to judge quick and dead? Is all this Hypocriſie and Mockery, and nothing but Names and Shadows? Believe it, Jeſus Chriſt was, and is in good earneſt in all this. He did not play the Hypocrite. Had he given to God a lame Sacrifice, had his Incarnation been a meer Image, had he wrought nothing but meer painted Miracles, and preached falſe and hypocritical Doctrines, and cured Mens Diſeaſes in ſhew and appearance only, and dyed but in appearance; none of all this would have pleaſed God, he had prov'd himſelf to be the Deceiver, and not the Saviour of the World. And be ſure if Chriſt hath been upright on his part, he will have us to be real on our part, or we ſhall have none of his ſaving benefits.

9. Moreover, do you think that Regeneration is a meer Shadow, and Holineſs

and the right fear of God? Do you think that there is no ſuch thing in all Religion, as Sincerity, and the Power of Godlineſs, and that Religion is nothing but a meer Shadow? When the Drunkard is made ſober, when the Worldling is made Heavenly, when the ſenſual Sinner is become ſpiritual and mortified, when perſecuting *Saul* is turned into a moſt holy and zealous lover of Jeſus Chriſt, and his Saints, is all this a meer Shadow? When he that the other Day was at the Mouth of Hell, nothing was ſo common in his Mouth as ſwearing, and lying, and filthy and vain talk, and he could ſcarce afford any good Man ſo much as a good Word, and he ſlept and idled away whole Lords-days, and lived liker a Brute or Heathen, than a Saint and Godly Man. I ſay when this Man is become a zealous praying Chriſtian, a lover of God and all good Men, holy in all manner of converſation, trembling at the Word of God. And go and ſtand under his Window, and you may hear him weeping and lamenting over all his Sins, and loſt time, and working and labouring for Salvation with

with all his might, and his very heart within abhors his former lewdneſs, and vicious careleſs life; is all this a meer deceit and ſhadow?

10. And moreover, when this is ſo in many thouſands. If only one were converted, it were but a light thing comparatively. But when it is ſo up and down the World, in all Ages of the World, ſure this is ſomething real, or there is nothing real; eſpecialy if you conſider all the perſecutions which they endure, and what hazard they run, when they become ſincere Chriſtians. They run the hazard of loſing their Lives, and their Friends, and their Poſſeſſions, and their Liberties, and all their Earthly Comforts in this World; and ſerve a God when the World doth not ſee, and fear a God when the World doth not ſee, and hope for a Heaven, and fear a damnation, which the World doth not ſee, and ſuffer want and poverty, diſgrace and dammage, reproach and injury, and go to Priſon, and are as merry there as ever they were in liberty, and more, and ſing at a Stake, and dye rejoycing in the midſt of burning Flames,

praying for their Perſecuters, and bleſſing God with admirable meekneſs and patience. Is all this Hypocriſie and deceit, and meer mockery? and do you think theſe Perſons do not underſtand themſelves? they might have choſen if they would. It is their own choice, but they have good reaſon for what they do.

11. I would ask you, are not your Sins real Sins? Believe it they are. If your Sins were but the Carcaſs and Appearance of Sins, then the Shadow of Repentance, and the Shadow of Sorrow and Reformation would ſerve. But I think you will not ſay that your Sins are meer Nothings, meer Names and Pictures, God will make all know, within this while, that Sin is not a Shadow. When you Swear, and Lye, are theſe meer Shadows? When you commit Drunkenneſs, and Fornication, are theſe meer Cyphers and Pictures? When you rob, and thieve, and cheat, and cozen, are theſe meer Caſtles i'th' Air, meer Fancies? When you abound with Malice and Envy, and worldly Love, and Pride, and Adulterous and Fleſhly thoughts, and lead unholy lives,

are

are theſe nothing? It were well for damned wretches if they were nothing. For then God could not puniſh them, nor their Conſciences at all torment them. Believe it, your Sins are real Sins, you do not diſſemble in ſinning, your Souls are really torn in pieces by them, God is really diſhonoured by them, and his Laws broken; Chriſt hath dyed really for them, all the threatnings of God are really againſt them, and Body and Soul will ſoon find, that Sin is ſomething more than a Shadow.

12. You can ſee no Hypocriſie in any of the Creatures round about you. The Sun, and Moon, and Stars, and Heavens over you, do all labour in earneſt for you. The Earth brings you forth Fruit, the Winds blow, the Sea and Rivers and Fountains yield you Water, Night and Day, Seed-time and Harveſt, Summer and Winter, all the Creations of God is at work for you, and doth miniſter really for you. When thou art mocking God with Mock-prayers and Devotions, and giveſt him a meer Carcaſs and deceit; the Heavens, and the Earth, and Seas, and

all the Creatures therein are buſie, doing thee real ſervice, to the uttermoſt of their power; and wilt thou be idle, and hypocritical, and ſerve God in ſhew only?

13. And do you think that Miniſters are not in earneſt with you, and that the Ordinances of Chriſt are meer Names and Shadows? We open to you the ſaving truths of God, we labour and travel in Birth for your Souls, we long to ſee you a reformed People, we long to hear the news, ſuch a ſenſual Sinner is changed, ſuch a Family hath now Morning and Evening Prayer, and reading Scripture, and ſinging Pſalms, and Husband and Wife, and Children and Servants, are all become marvellous changed Perſons, and fearers of God. We are not ſo earneſt, and ſtriving, and laborious as we ſhould be, the Lord be merciful to us; but for the main we are ſincere. If we be not, we are diſſemblers, and cheaters, and Hypocrites the groſſeſt, and ſhall have a ſeven-fold Damnation. And if we ſerve you in ſincerity, and make it our buſineſs to do your Souls good, if we ſhew you the good and the right way, in which you are to walk,

and

and open to you the whole Counſel of God, for your Salvation, and you ſerve the Lord in Hypocriſie, and ſerve the World, the Devil, and the Fleſh, in Sincerity and Reality; do you think that God will be pleaſed with this?

14. Let me ask you, what makes you ſerve God with your Bodies? Do you think he hath not made your Souls as well as your Bodies? Do you think that Chriſt hath not redeemed both, as well as one? Do you think to have your Bodies ſaved, and your Souls damned? Or is it becauſe you think God is not worthy of both, and that the Service of Soul and Body both, is too much for any one? Methinks if you had a mind to divide your Service, and ſhare Stakes between Chriſt and Satan, you ſhould rather give Chriſt the better part, and let Chriſt go away with your Souls, and Satan go away with your Bodies. But the truth is, this cannot be, and it is but contradiction, and meer ſuppoſition. For if Chriſt have the Soul in ſincerity, he will have the Body alſo. And if the Devil have the Heart, he will have all, or as good as all. But methinks

Hypocrites contradict themſelves, and are moſt abſurd and irrational. For,

15. Is a piece of Godlineſs good, and is not all Godlineſs? Is there Life in one part, and Death in the other? Either all is ſtark nought, or all is choice and good.

16. But more then this, is the Shell good, and is not the Kernel good? Is the Name of Humility good, and is not Humility it ſelf good? Is the Shadow worth any thing, and is not the Subſtance much more? It is ſtrange that you ſhould prefer the Leaves before the Apples, and magnifie the Cover, and not much more the Book? Do you love outward Prayer, and not much more inward Prayer? Do you love the Face and outſide of Chriſtianity, and not the inſide? It is the inſide which is the beſt, and Life of all. To love the worſer and viler part, and not to love the prime and ſubſtantial part, is very groſs, and very abſurd, and irrational.

17. Will your lifeleſs Holineſs kill your Sins, and mortifie your Luſts, and purifie your Souls? If it would do that, you might better ſpare the reſt. *Fruſtra fit per plura*

plura quod fieri poteſt per pauciora. If you can get to Heaven, if you can quiet your Conſciences, if you can pleaſe God, if you can mortifie the Vices of the Soul, and root up the radicated Sins of the Heart, by hypocritical Prayers, and by outſide Devotions, and formal Phariſaical Holineſs, you can do that which never any Saint to this day could; you have found out ſuch a trick, and device, as never any man elſe hath, nor God, nor Scripture. O groſs deceit! to think that ſerving the Devil with all your might, and ſerving God as if you ſerved him not, will get you to Heaven, and turn Satan and his Kingdom out of your Souls, and that falſhood and hypocriſie will make you wiſe and holy and happy People, when indeed it makes you the more wretched and abominable before God.

18. Moreover, have you ever in all your life well conſidered thoſe many Woes of Chriſt againſt the Hypocrites of his time? *wo to you Scribes and Phariſees, Hypocrites*, ſeven or eight times. O how doth the Lamb of God, the Prince of Peace, denounce wo and deſtruction upon them,

and

and calls them, *Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell? Mat. 23. 33.* and tells them plainly, that the blood of all the Martyrs and Prophets, from the blood of righteous *Abel*, unto the blood of *Zacharias*, shall be required of them. O how can you hear such woes and threatnings as these, and not tremble? Hypocrites and Unbelievers are sure to be tormented.

19. And think what dread and horrour will seize upon you when you come to dye, and appear before that Christ which hath pronounced all these Woes? Would it not be much more sweet to you, if you could say, with *Hezekiah* upon his Sick-bed, *Remember me, O Lord, how I have walked before thee in truth, and with an upright heart, and have done that which hath been good in thy sight*? O how sweet is it to a dying Man, when he hath his Conscience to comfort him, that in simplicity, and godly sincerity, he hath had his Conversation in this World. O terrible Day, when it shall come, to all Hypocrites and unsound Professors in the Church of God, which have called themselves

ſelves by the Name of Chriſtians, and have lived like Pagans, and Heathens; which have many a time ſaid, *Our Father which art in Heaven*, and *I believe in God the Father, the Son, and the Holy Ghoſt*, and have pretended that they have feared God, and had ſound Hope, and ſincere Faith and Love, and ſincere Charity, and honeſt Hearts and Intentions towards God and Man; and all proves nothing but deceit, and a meer Lye. O dreadful diſappointment! when the hope that you relye upon ſhall utterly fail, and be turned into deſpair; when the God whom you pretend to love and honour, ſhall become your everlaſting tormentor; when the Heaven that you hope to come into, you ſhall ſee it afar off with your Eyes, to your endleſs ſorrow; when Jeſus Chriſt, whom you put your truſt in, ſhall ſay unto you, *Go ye curſed into everlaſting Fire*; when the Devil and all his Angels, whom you ſay you now hate and defie, ſhall be your Companions in Hell; when your hearts, that now you ſay are right and good, ſhall be opened in Judgment before God and Men, and everlaſting ſhame and confuſi-

on

on ſhall cover you, and all the world ſhall ſee your Hypocriſie; when all your ſecret ſins, which now you labour to conceal from the world, ſhall be diſcovered to your perpetual ſhame; and all your malicious and worldly and wicked thoughts, and paſſions, and luſts, and deſires, ſhall all be written upon your foreheads, and all ſhall ſee and know what falſe and rotten hearts you have had, and how you have cheated your Souls, and counterfeited holineſs, and diſſembled with God and Man, and made Lyes your refuge, and born up your Souls with nothing but deceit and forgery. O what thoughts do you think will everlaſtingly ſeize upon you, and torment you then, when God ſhall lay to your charge the breach of your Vow in Baptiſm, and at the Lords Table, and all your lifeleſs Prayers, taking the Name of God in vain, making God an Idol, giving to the world, and pride, and fleſhly luſts, the heart and inſide, and giving God but the Dogs part, Bones, and Crumbs, and leavings. O what an opening of hearts and ſecrets will there be at the great day, when Popes, and Cardinals, and Monks, and Fryars, and

Nuns

Nuns, muſt come before God, and give account of all their Bead-Prayers, and *Ave-Maries*, and *Pater-noſters*; and all hypocritical Preachers, and time-ſerving Profeſſors, and lukewarmlings in Religion, muſt ſtand before the Judge of Heaven and Earth. Do you think then they would not wiſh that they had worſhipped God in ſpirit and in truth? Or if they were to come into the world again, and ſhould be allowed to pray and worſhip God in their Cloſets, and Families, and Congregations, they would lye to God with their hearts, and give him no more but the Image and ſhew of Religion? Would they love God in Hypocriſie, and fear him in Hypocriſie, and deſire after Heaven in Hypocriſie? Would they content themſelves with mock-faith, and mock-hope, and mock-ſincerity, and mock-graces, and duties and devotions? Would they hide themſelves in the dark, and refuſe to come into the light, and abhor heart-ſearching Doctrines, and flee from Conviction and Repentance, and perſecute the faithful Miniſters of Chriſt, and ſtint themſelves in Religion, and make

Laws

Laws againſt the power of godlineſs, and zealous ſtriving to enter in at the ſtrait Gate? Is not the day at hand, when all of us muſt appear before the Judgment Seat of God? And what will be the great work and buſineſs of that day, but to enquire who hath ſerved God faithfully in the world, and who hath not; who hath been true to him, and who hath been falſe; who hath taken part with him, and his Cauſe, and Servants, and been a hearty and downright ſincere obſerver of his Commandments, and hath choſen rather to ſuffer than to ſin, and to diſpleaſe his deareſt Friends, than to diſpleaſe his deareſt God and Saviour. Then the Chaff and the Wheat ſhall be ſevered, then the Lord will ſever the juſt from the unjuſt, there the Hypocrites ſhall be by themſelves, and the righteous and ſincere by themſelves. Now they are mingled together, and many are called Saints which are very and arrant Hypocrites, and many are called Hypocrites which are indeed Saints. Now our Congregations are mixed, and our Sacraments mixed, the Tares grow among the Wheat, there is a *Judas* among the Apoſtles,-

Apoſtles, a *Demas* in company with *Paul*, and *Ananias* and *Sapphira* among the famous Primitive Chriſtians, and the five fooliſh Virgins among the wiſe. Now we ſhall ſcarce come into any Congregation, or Aſſembly upon Earth, but we may fear many, if not moſt, are nothing but outſide Chriſtians, which have a Name to live and are dead, and are lovers of this World, when they profeſs to be lovers of God, and are Heirs of Hell, when they hope they are Heirs of Heaven, and are Children of Satan, when they ſay they are Children of God, and are haters of the Saints, and the holy Word, and ways of God; when they pretend the contrary. But in the great Day of Accounts it will be otherwiſe. The wicked ſhall no more be with the godly, nor the godly with the wicked. There ſhall be no more mixed Aſſemblies, nor mixed Communions. Miniſters ſhall no more be afraid of giving the Sacrament to falſehearted, and unworthy Communicants. There ſhall be no more falſe-hopes, and counterfeit graces, and mock-prayers and devotions; no more taking the

Name

Name of God in vain, no more outside holineſs and formality, and making the world believe we are the only People of God. Then it will appear, whether Papiſts or Proteſtants be in the right. They condemn all to Hell that are not *Roman* Papiſts, and the Pope pretends to carry the Keys of the Kingdom of Heaven at his Girdle, and to give forth Pardons, and bind and looſe at his pleaſure, and to ſend Souls to Purgatory, and fetch them out at his own will. Then it will be known whether Religion be any thing, or nothing; and whether being a Quaker will ſave them, or being an Anabaptiſt will ſave them; or whether Quakers be in the right, when they ſay none is in the right but them, and that we teach Lyes and Deluſions, and lead People to deſtruction. Then it will be known that Names and Notions, and Diſpute and Talk, and outſide Profeſſion, are not Regeneration and the Power of Godlineſs, and mortifying the Fleſh, and doing juſtly, loving mercy, and walking humbly with God. Then the Pride of Sinners will be brought low, and thoſe which ſay they are perfect,

fect, and are ſure of their Salvation, and doubt not of the eternal ſafety of their Souls, will find themſelves wonderfully deceived, and will tear themſelves in pieces with anguiſh and ſelf-tormenting woes: when they ſhall conſider their ungrounded confidence, their ſecurity in ſin, their damning preſumption, their falſe-graces, their mock-prayers, their blind zeal, their ſuperſtition, impiety, and hypocriſie. O then they will eat up themſelves with grief, when they ſhall ſee Jeſus Chriſt the Judge of Heaven and Eeath, and millions of Angels and Saints all in a Body, ſevered from them; yonder are they which once we thought to be Hypocrites, yonder are they which we in blindneſs and enmity called Puritans, and Phanaticks, and Deceivers of the People; yonder are they whom we accuſed and reproached for their praying, and reading, and preaching, and hearing, and making ſo much ado in Religion; yonder are they whom we could not abide, but they were Motes in our Eyes, and of all People upon Earth we could not like them. O what a change will there be upon all

ſleepy Profeſſors, and carnal Proteſtants, and blinded Papiſts and Quakers, and fleſhly Ranters and Familiſts, and Anabaptiſts, and the great and high ones of the world, who will not endure a feeling Sermon to be preached to them, of Sincerity and the Power of Godlineſs, and to be plainly dealt with about the ſtate of their Souls. I warrant them then we could not preach to any of them too feelingly, and piercingly; then they would better like powerful preaching, and Prayer, and Sacraments, and Ordinances; and would abhor all Soul-cheating Paſtors, and unconſcionable Miniſters, which preach as if they preached not; which take upon them to be moſt holy and devout, and cringe and bow and bend, and are unmerciful Tyrants to Souls, and ſtarve and famiſh them for want of ſpiritual food, and kill them by carnal kindneſs and flattery, and perfideouſly murder the Souls whom Chriſt hath bought with his precious blood.

20. Conſider, my Brethren, that this Day is near at hand. You cannot long be upon the Stage of this World, and

Act your Pride and Hypocriſie. Shortly you muſt go off, and all your falſeneſs be at an end. If you could always play the Hypocrite, and never go out of the World, you might have ſome colour to practiſe Forgery and Deceit; but alas, all your outſide Pageantry, and Formality, and Paint, ſhall quickly be over. What wiſe Man would ſet ſo much by the Breath and Applauſe of the World, who knows he muſt ſhortly lye dead in the Grave, and may be out of the World before Morning?

21. And are not the Eyes of God upon you continually, and is not that more than if all the World ſaw you? He ſees all your works of darkneſs, and all your baſe ends, and ſinful projects, and heart-wickedneſſes, and ſecret ſins, and double dealing. It is a moſt vain thing to think to conceal your hearts, and ſins, from God. He is the heart-ſearching God, and the ſin-hating God, he hath a Window into your hearts. There is not a thought comes into your mind, but he knows it altogether. He knows you better than you know your ſelf. The Eye and in-

ſpection of God ſhould weigh more with you, than if all the Creation of God knew you.

22. And the Eye of Conſcience is upon you. Conſcience is privy to all your abominations. Every good and bad action is Booked down by Conſcience. You have one within your Boſom more than ten thouſand witneſſes. This is both Judge and Witneſs, for, and under God, within you. I cite you to appear at the Bar of Conſcience; I indite all you that be unſound, and unſanctified, and charge you with the Crime of Hypocriſie; my evidence againſt you, is your own Conſciences. I appeal to each Mans Conſcience for conviction, and tryal of the Cauſe. Cannot Conſcience witneſs againſt you your unholy, and impenitent, worldly hearts, and lives? Do but give leave to Conſcience to deal plainly, and truly with you; and this will witneſs to your faces, what you are, and what is your courſe of life. The Lord hath placed an Officer, or Over-ſeer, in each Mans Boſom, that is witneſs of all your ways; and though you uſe never ſo much art, and cunning,

cunning, you cannot ſo cloak the matter, and ſtop the mouth of Conſcience, but that if you come into the light, if you ſit in judgment upon your ſelf, and attend to heart-ſearching, and cloſe convincing Truths, and Sermons, Conſcience will be upon you, and condemn you; guilty, guilty, before God and Conſcience. O make much of Conſcience, it is the beſt friend you have under God. If you baffle Conſcience, and be falſe to this, you may for a while; but within a while it will be a Hell in your Boſoms, and tear you in pieces with ſelf-afflicting anguiſh, like a ravenous Wolf.

23. And moreover, remember that good and bad Angels are our ſpectators, and witneſſes of many, and moſt things. They are among us. And though they do not know our hearts, and the thoughts and intentions of our minds, ſave by ſigns and indications, or except God make it known to them; yet they know more of us than we are aware. They ſee us in ſecret. When you ſin, it is the Devil that puts you on to it. And as the good Angels are ſaid to rejoice at the converſion of

a Sinner; ſo when we ſin, and do wickedly, they are deprived of that joy, and in their way, and meaſure, contrary affected.

24. Finally, you are nothing if you be not ſincere; you are odious in the ſight of God, if you be not what you profeſs to be. Sincerity is your Crown and glory, your ſafety. You are worth no more with God than you are ſincere. This is your praiſe and commendation, before God and Men. This will give you comfort in all your duties, in all your ſufferings, in all your Pilgrimage through the World. O Chriſtians, be ſincere, be honeſt hearted; be not one thing in ſhew, another thing in heart. What you ſay with your tongues, ſay alſo with your hearts. When you bow the Knees of your Body, bow alſo the Knees of your Soul. Be entire Chriſtians. Be and carry before God and Men ſo, that you need not fear if all the world ſaw you; and if your hearts were ripped up, they might find an upright, a ſingle heart.

O take heed of a double, deceitful heart. It hath been the ruine of thouſands, and it will be your ruine, if you be not very watchful. You are bleſſed People, if you be

be ſincere. All turns upon this Point, the ſincerity and rightneſs of your heart. This is the very Root of the matter. Blame me not for being ſerious with you in this, and making ſo many words about it. If I can get you up to this, I will make my boaſt of you in the Lord, and count you my Crown and joy. If I leave you ſhort of this, I never hope to ſee any of your Faces in Heaven, nor my ſelf. Search your hearts again, and again. If you doubt any thing, take advice, and open your Caſe faithfully to ſome wiſe experienced Miniſter, who is fit to be truſted. Rather abide ſome ſhame, than hazard your Soul. Your preſent peace and comfort lyes upon your ſincerity, your ſafety and happineſs for ever hereafter. You have nothing to do in this world, but to look to this. All things elſe are for this, and muſt give place to this. Secure this, and you ſecure all. God, and a good Conſcience, are enough for any Man, be his wants, and ſtraits, never ſo many, never ſo great.

I am loath to leave you falſehearted, to leave you no more but outſide Profeſſors.

I am loath the Curſe of God ſhould be upon you, and your Families; and that you ſhould bring forth Leaves, and Bloſſoms, and no Fruit. Doubtleſs this will anger God, and if he once be angry, he will make us ſmoak; he will make our ſides to feel, and our hearts to ake. O tremble, and fear, *Cut down the fruitleſs Fig-tree; why doth it cumber the Ground?* God will not always bear with you. He will not always be at this coſt upon you. He will give Commiſſion to Death, *Bind up the Tares, and throw them into conſuming Fire; and gather up the Wheat, and lay it up in my Garners.* Hypocrites are theſe Tares, worldly Profeſſors are theſe Tares, unconſcionable livers are theſe Tares; all that name the Name of Chriſt, and do not depart from Iniquity, are theſe Tares. You are Chaff and not Wheat, you are Images and no living Souls, you are walking Clods of Earth, unfruitful to God, unfruitful to your ſelves, unfruitful to others, you bring no honour to God, your own Souls are without Grace, and Life, and heavenly Wiſdom. Others take example by you, and are rather worſe

worſe than bettter, becauſe of your Hypocriſie, and dead Profeſſion. Your worldlineſs, ſenſuality, unmercifulneſs, and unconſcionable living, is a ſcandal to them; and makes them ſay, if this be godlineſs I will none of it. This makes them turn Sectaries, when they ſee what vices, and ſcandals, be in many Church-reſorters. They upbraid us with you, and plainly call us *Babylon*; and we muſt come out from among you, and ſeclude you from all Society, as no Chriſtians; if they had ſaid no ſincere Chriſtians, their words had been nearer the truth.

Sinners, be not deceived, God is not mocked. I tell you, you are all ſincere Chriſtians, or Hypocrites. There is no middle between a ſeeming, and a ſincere Chriſtian. You are all baptized, and profeſs that Religion into which you have been baptized, which is Chriſt's true Religion. I challenge your Profeſſion at your hands. Your Names are in the Church Book, you are all Chriſtned; or if you be not, you profeſs the ſame thing, and to this day you have not renounced your Religion. If you do that, we muſt

deal

deal with you as utter Appoſtates, and Revolters, which have renounced Chriſt's Camp for Satans, and are turned to be flat downright Infidels. But God and Scripture do lay claim to you, in reſpect of your Profeſſion; and throughout the Scriptures you will find that God doth all along call his People the *Jews*, by the name of his People, though they were many of them Hypocrites, and groſly corrupt, worſe in ſome things than the Nations round about them: yet they believ'd the Subſtantials of Religion, and were all circumciſed; and they had the Lords Prieſts, and Prophets, and Scriptures among them; and he did ſtill own himſelf for their God, in contradiſtinction to the Heathens round about them. So you.

Be then but what you profeſs to be, and no more is required of you. Do but ſay with your hearts, what you ſay with your tongues, and this is all. Either be Chriſtians throughout, or none at all. Either be true to your Principles and Profeſſion, or elſe utterly forſake Chriſt and his ways, and ſerve Satan, and go and Chriſten your ſelves anew to him, and burn

burn your Bibles, and come no more at Church, and hire you falſe Teachers, and maintain them with your Purſe, and teach your Children Satans Catechiſms, and breed them up for Hell; and do all the wickedneſs in the World, and abound in Sin. Not that I would have you to be any of this, or to do it. But I may argue with you from your own Principles, and urge you upon your own Profeſſion, and what you all avow. And if you be not true to your Profeſſion, you are worſe than all the Profeſſors of all other falſe Religions in the World. For they are true to what they profeſs. The Turks are zealous for *Mahomet*, it is their Religion, and they are true to it. The Pagans are true to their Religion, they are born and brought up in it, they know no other. The *Jews* are blinded with ignorance, they worſhip as they know; we may charitably hope that if they did know they were deceived, they would not do as they do. And the Scripture it ſelf tells us, *That had they known it, they would not have crucified the Lord of Glory*, 1 *Cor.* 2. And as for the Papiſts, we may think that if they

they did know themſelves to be deluded, they would not continue in ſuch groſs errours. And no doubt but multitudes of them do it in blind zeal, as did *Paul* before his Converſion. And ſo the Quakers, if they did know themſelves to erre, we may hope they would not do as they do. But now you know, and do not. You profeſs, and do not. So that you are worſe than all others. You forſake your God for the World, you forſake Chriſt for the Fleſh. You know that the Scriptures are the Word of God, that you muſt all dye and come to judgment, and that if you ſhould gain all the world, and loſe the world, it is all nothing; and yet againſt your knowledge, againſt your Vow in Baptiſm, againſt your daily profeſſion and Prayers, you remain Servants to the Fleſh, haters of holineſs, worldly and impenitent at the heart.

O how reviving and ſweet to an upright Soul, is the Conſcience of his uprightneſs. If thou be upright, what infinite advantage haſt thou by it? The Lord which knows all things, knows thy ſincerity. The world may not know it,

the world may take thee to be an Hypocrite. Men may think hardly of thee, and ſlander thee. Many of thy Brethren may think, and ſpeak evilly of thee, and judge thy actions, and ſeparate from thee. But the heart-ſearching God he knows thee. Thy uprightneſs is not hid from him. Thy ſecret Prayers, thy ſecret groans, and workings towards him, thy gracious deſires for the honouring of his Name, and doing of his Will in the World, ſhall be accepted as though thou hadſt done the deed. O how ſweet a thing is Sincerity in all a Mans life, in all his duties, when a Man can look back upon his prayer and preaching, upon his duties and endeavours, and ſee many defects in them, many things to be lamented; but Lord thou knoweſt my uprightneſs, and that I have walked before thee with a ſincere heart. Many have outdone me, and been far more excellent than I; but thou knoweſt that my heart hath been ſincere before thee, and my grief hath been that I could love, and ſerve, and honour thee no more.

The Lord looks through a Congrega-

tion

tion of Souls, and marks whoſe hearts are upright; and with what hearts, and aims, and ends, they come before him. He obſerves our hearts moſt of any thing. If there be uprightneſs in what we do, he is a very gracious God, very merciful, wiſe, and pitiful, to pardon and overlook many things amiſs in us. Alas, we are all weak, exceeding weak and wanting, the ſtrongeſt, the holieſt of us; this is all we have to comfort us, our uprightneſs and ſincerity. A Man can look back upon nothing he hath done, with comfort, farther than his heart hath been honeſt, and ſincere in it. And if he can find a prevailing uprightneſs and ſimplicity, turning the Scales, and overweighing all the bad, this gives him comfort. This was the comfort of the great Apoſtle, and his Companions, *Our rejoicing is this, the teſtimony of our Conſciences, that in ſimplicity, and godly ſincerity, we have had our Converſation in the World*, 2 *Cor.* 1. 12. O, be ſincere, Chriſtians. Be upright in all your ſpeeches, in all your doings. This is the higheſt perfection you can reach to in this world. When you are got to the higheſt

higheſt degree of Grace in this world, yet ſtill you are but more upright. You are ſhort of that perfection which is to be enjoyed in Heaven, which you are to breathe after, and long for, but ſhall never reach to in this world.

That you may not undo your ſelves through Hypocriſie and unſound Hopes, I ſhall leave with you theſe following directions, entreating you not to look upon them as idle curſory things, but as Cures and Receits for your Souls, and do by them as you would do if you were ſick, and one ſhould preſcribe you a few gentle healing Medicines, that would certainly cure you, if you would but take them.

1. Get and maintain a firm belief of the Goſpel and the Life to come. Unbelief is the Spring of Hypocriſie and falſe Hope. Believe firmly, and you will hope firmly. Faith purifieth the Heart, *Act.* 15. 9. A half belief of Heaven and Hell, of God and Chriſt, and the Life to come, will produce no more but a half hope, and half endeavours. A through and ſound belief of Scripture-Verities, Commands, and Threatnings, and Promiſes, would make

make you to obey theſe Commands in Sincerity, and live upon the Promiſes of the Goſpel, and make God your Portion, and be Chriſtians indeed. Secret Infidelity is the bottom cauſe of all thoſe diſorders which be in our Hearts and Lives. If you did but fully believe God to be always preſent, and to have his Eyes continually upon your heart and ways, and this Belief were ſtrong and powerful in you, O how could you mock God, and tread his Glory in the Mire, and go about to pleaſe him with the bare Image and outſide of Religion. Go to Jeſus Chriſt (who is the Author and finiſher of Faith, *Heb.* 12. 2.) for Faith, and for ſtrength and increaſe of Faith. For this is the ſpring and radical inherent riſe of all ſincerity. Hypocrites and Unbelievers go together, *Mat.* 24. *ult.* *Luk.* 12. 46.

2. See to your Hearts. Pluck up the Vices of the Heart, cleanſe your Hearts of all Idols and beloved Sins. Be much in Heart-work, and maintain a conſtant jealouſie over your Hearts. Heart-Idols and Luſts are the Hypocrites overthrow. He is little in Heart-Labour. He takes little

ittle pains with his Heart, he doth not cleanſe his Heart, he doth not govern his Heart. Be much in humbling your Hearts, and ſearching your Hearts, and killing and rooting up the Vices of your Hearts, and approve your Hearts to God, and think nothing done which is not done with the Heart, nor further done than it is done with the Heart, nor any thing pleaſing to God without the Heart. You have a Heart and inſide, as well as a Body and outſide. The Heart is the Fountain, cleanſe this. If the Heart be idle, all is idle. If the Heart be wanting, the Body is but of ſmall value. It is the internals of Religion, and the Hearts work, and part, in all duty and obedience, wherein Sincerity doth chiefly conſiſt. Heart-ſins are the chiefeſt Sins, and Heart- Duties are the moſt coſtly and hard to be done Be much in the hardeſt and moſt Heart exerciſing Work and Duties of Religion. Hypocrites ſtick in the Shell, they are moſt in externals, neglecting Heart Duties, becauſe theſe are moſt hard, and moſt cutting to Fleſh and Blood. The Hypocrite contents himſelf with an eaſie out-

ſide way of ſerving God. Be you much in the obſerving, humbling, and purifying of your Hearts, and ſee that no Idol or Luſt dwell in your Hearts, but let the Heart which is the Man be given up to God, and let him be your Portion, and your All. Divide not your Hearts between God and the World, let your Hearts be ſtedfaſt in the Lord's Covenant, unreſervedly, reſolvedly, entirely, and cordially given up to God.

3. Be much in thoſe Duties and Exerciſes of Religion, which be fartheſt from the Eye of the World, and in which none is Witneſs but God and Conſcience. And make Conſcience to baniſh from you, as well internal and ſecret Sins unknown to the World, as open and groſs Sins. Make Conſcience of evil Thoughts, as well as evil Words and Deeds; of Heart-Murder, as well as Tongue-Murder and Hand-Murder; of all adulterous and unholy and Soul-polluting thoughts, as well as the groſs acts. The Hypocrites Conſcience will give him leave to nouriſh and harbour evil thoughts, and to commit thoſe Sins ſpeculatively and in deſire, which his Pride and carnal intereſt, and

and the reſtraint of ſlaviſh fear, will not ſuffer him to commit outwardly. The Hypocrite is moſt in open Duties, which may win him applauſe before the World. The Hypocrites of Chriſts time would pray in the open Streets, and faſt and give Alms to be ſeen of Men; but ſecret Duties, which do moſt approve a Man to God, we do not read they were much in theſe. Many will hear us preach from Day to Day, and they will hear us many hours, and travel many Miles to hear an able Miniſter, (they are to be commended for this) but they will not take pains with their Hearts in ſecret half an hour. There are theſe three Duties in ſecret which I would commend to all, that would eſcape damnation by Hypocriſie and rotten Hope.

1. Secret Prayer, and pouring out your Souls to God in ſecret; confeſſing your ſecret and open Sins, ſhaming, and judging, and condemning your ſelves before the Lord, diſgracing your ſelves in his preſence, turning the inſide of your Hearts outward before him. Humble your ſelves, and rend your Hearts in ſecret. This is the undoing of Hypocrites, they will

not be gotten to this ſecret Heart-work, they have no mind to talk with God and Conſcience in ſecret. *Mat. 6. 6. Thou when thou prayeſt enter into thy Cloſet. And when thou haſt ſhut to thy Door, pray to thy Father which ſeeth in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.*

2. The ſearching and examining of your Hearts. Try your ſelves. Take an account of your own wayes. Bring your ſelves to the Bar before the Lord in your Conſciences. Find out what you are; if you be afraid to ſearch into your ſelves now, how will you be able to appear before the Judge of Heaven and Earth? Dive into your own Hearts by the Light of God's Word, and the help of his Spirit. What you cannot do at one time, do at another. If you cannot by your own ſearching find out your ſelves as you would, go to ſome faithful experienced humble Miniſter, and deſire his help and advice. This ſelf-ſearching work is hard, and therefore Hypocrites will not be got to it.

3. Meditation. Practiſe this. Conſider upon the Sermons thou doſt hear, and

and the main important Truths of the Gospel. As was said before, many will spend many hours in popular open Duties, which will not be gotten to spend one hour in these secret Duties, which be most useful for the cure of Hypocrisie, and for making us sound in Religion. Allow thy Soul time for secret Duties. Do them with all thy might. Follow the Hypocrite from Day to Day, and you shall find him unconstant and inconscientious in all these Duties in secret. *Job.* 27. 10. *Will the Hypocrite pray always?* that doth intimate that he will not. He is for those Duties which are more easie to the Flesh, and which will gain him applause; bodily-exercise is more easie than heart-exercise. To travel to a Sermon many Miles, and spend many Hours in publick, is more easie than to spend one Hour in close and earnest Heart-piercing Meditation, Prayer, and Soul-humbling Exercises. Here the Devil doth much gain upon Souls, and deprives them of the Fruit of the Sermon; instead of pondering upon it, and laying it up in their Hearts, they fall to talking, and commending, or discom-

mending the Miniſter, and choak the Word by cares of the World, and ſenſual Luſts, and carnal low talk.

4. If you would eſcape Hypocriſie, and have firm and ſound hope, ſet your ſelves continually as in the ſight of God, and walk as in his preſence. Awe your Souls with the ſenſe of his all-ſeeing Eye, and be mindful who ſtands by, the great, and holy, and jealous God. Canſt thou play the Hypocrite before God? The Thief will not ſteal before the owner, and the Adulterer would not commit Adultery in the open Market. Remember God's Eyes are upon thee. There is one beholds thee, who is more than all the World. O if thy Heart were but ſenſible of this, how couldeſt thou once diſſemble and counterfeit holineſs, and mock the living God with Image-Service? Remember when thou prayeſt, and heareſt, and readeſt, the living God ſtands by. In all places and companies, the holy and jealous God hath his Eye upon thee. O how quickly can he with the caſt of his Eye confound thee into Hell? how quickly could he ſtop thy

 Breath?

Breath? How canſt thou think in thy heart, that the living God ſhould be pleaſed with thy Mock-Services, and Devotions, and Converſation, who ſearcheth the Hearts and tryeth the Reins? He obſerves thy down-lying and up-riſing, he is always with thee, and ſurrounds thee with his preſence. If Men were not *Atheiſts*, they would not be Hypocrites. How aſham'd would the Adulterer be, to commit uncleanneſs before a whole Congregation? and the Thief to ſteal, before the Judge and Jury? How can I do this great wickedneſs, ſaith *Joſeph*, and ſin againſt God? Live as in the ſight of God. Do all as in the Face of all the World. There is not a thought within thee, but he obſerves it, and he will judge thee for it. Think and bear upon thy heart God's continual all-ſeeing Eye. He is a holy and jealous God, and above all things he cannot endure to be mocked by Hypocriſie, and counterfeit Love, and diſſembled Holineſs.

5. If you would eſcape and conquer Hypocriſie, mortifie Pride. Be humble, and ſo far you will be ſincere. Pride

makes People desirous to be accounted wise, and great, and good; and they study the Art of painting and setting forth themselves to the World, that they may gain them worldly esteem. If once you can be satisfied with God's Praise and Approbation, you will not much value the Praise or Dispraise of the World, nor will you desire to seem that which really you are not. The Hypocrites Religion is more for the name than the thing. He had rather be accounted holy, than be holy indeed. He had rather be reputed wise, than be so indeed. It is fame and worldly glory which is his Idol. He prefers the Shadow before the Substance, and all because he is proud, and would be some body in the World, like the Sun in the Firmament, for all to look on, and praise and admire. Mortifie Pride, and Hypocrisie is gone.

6. If you would escape Hypocrisie and false-hope, take heed lest the World treacherously steal away your Hearts from God, and undermine you at the Root, and make you Hypocrites at the Heart. *Ezek.* 33. 31, &c. *They draw nigh me with their*

their Lips, but their Hearts are after their Covetouſneſs. They came to hear the Preacher, and praiſed him; they hear thy word, but they will not do it; for with their Mouths they profeſs much Love, but their Hearts are after their Covetouſneſs. *Job* 31. 24. *They make Gold their Hope, and ſay unto fine Gold, thou art my confidence.* Be crucified to the World, and the World to you; by the Croſs of Chriſt overlove not the World; let not your Hearts go out after earthly things: You know the caſe of the Thorny Ground, the cares of this World, and the deceitfulneſs of Riches choaked the Word, and it became unfruitful. *Demas* was once a forward Profeſſor, one that went in Travels with the Apoſtle; but ſaith *Paul*, Demas *hath forſaken me, having loved this preſent World*, 2 *Tim.* 4. 10. You know the caſe of *Ananias* and *Sapphira*, two hypocritical Profeſſors, ſet up for a warning to all the Churches of Chriſt then and ſince, undoing themſelves for the love of the World, *Act.* 5. This was the overthrow of *Judas*, and *Achan*, *Gehazi*, and others. This World makes a World

of

of Hypocrites. Worldlineſs and Hypocriſie live and dye together. People will not be ſo groſs, but they will have ſome Religion to quiet their Conſciences, and ſhun Diſgrace. And they are ſo deeply in love with the World, they will not be throughout in Religion. They will not caſt the World out of their hearts, and be ſincere and downright, for God and Heaven, and everlaſting Life. They will have riches and eaſe, they will have the good things of this Life, whatever it coſt them. And this makes them hollow-hearted, and falſe, and partial in Religion. O take heed leſt this World lye at the root and bottom of your Hearts, and overturn and overthrow all your Religion, and all your Hopes.

7. Bear great reverence to your Conſciences, and walk in company with ſuch as be humble and ſincere. The Hypocrite is a Man of a looſe Conſcience, his Conſcience will give him leave to omit many a Duty, and to commit many a Sin, and to be partial, and looſe, and ungoverned. The upright Man bears great reverence to his Conſcience. O take

heed

heed of bribing Conſcience, take heed leſt it fall aſleep. Go not into theſe companies and places, where Conſcience may fall aſleep. Alehouſe-company, and the fellowſhip of worldly and ſenſual Sinners, deadens the Heart, and charms the Conſcience into ſecurity and ſlumber. The fellowſhip of judicious, and heavenly, and conſcientious Miniſters, and Chriſtians, will keep open the Eye and Ear of Conſcience, they will be as Glaſſes in which you may ſee the Spots and Blemiſhes, the very Face and Complexion of your Souls. If Conſcience have ought againſt you, examine what it is, find it out, do not ſtifle its nips and motions, do not muzzle its Mouth, or plaiſter it over with falſe deceitful cures. Be true to Conſcience, and do nothing againſt the rules of a good Conſcience. Hearken what Conſcience hath to ſay when thou art ſick, or in diſtreſs, or when thou art under ſome awakening, and convincing Sermon, and when God ſhall have made any diſcoveries to thee, and give thee touches and items within. The Hypocrites Conſcience is ſeared, or he could never practiſe and live

in

in Hypocriſie. Do not baulk any Duty. Sin not to ſave thy Life. Do no violence to thy Conſcience.

8. Come into the Light. Hide not thy ſelf i'th' Dark. Read Gods Word, read the moſt heart-ſearching Books, hear the moſt heart-ſearching, convincing Miniſters, if they be within thy reach. The Hypocrite ſculks and hides himſelf i'th' Dark. He hath no mind to have his ulcerous Conſcience galled, and the rottenneſs and unſoundneſs of his Heart laid open to him. The ſincere Chriſtian loves the moſt heart-ſearching Miniſtry, that which pierceth the Heart and Conſcience, and goeth neareſt to the quick. Cheriſh not thy Sins. Take not part with them againſt plain dealing. Be thankful to any one that ſhall tell thee of thy faults. Be willing to know the worſt by thy ſelf. Do not flee from the light, and from faithful preaching, and Reproofs and Counſels. That's a ſign thy Heart is rotten. True Gold fears no tryal. It's the Thief that fears to come before the Judge, and hold up his Hands at the Bar. Abide not in Darkneſs.

9. Make Conſcience to be juſt towards all

all Men, and to be true and equal in all thy ſayings, and doings towards all Men; and to be merciful and liberal to the Poor, according to thy ability, and to join doing juſtly, and loving Mercy, with walking humbly before thy God. Throughout the Scriptures we ſhall find Hypocrites charged with the breach of theſe Precepts. Seldom do they acquit themſelves, in doing Juſtice and Mercy. They are not honeſt in their dealings, they are unrighteous in bargainning, they will promiſe and not perform, they are uncharitable, and ſhut up their bowels againſt the needy and afflicted. They do not conſider the neceſſities of others. They are partial in Gods Laws. If thou be diſhoneſt towards Men, and a miſerable Hide-bound unmerciful Perſon towards the Poor, thy Religion is worth nothing before God. Read over *Iſa.* 1. *Iſa.* 58. *Zach.* 7. *Mat.* 23. *Jam.* 2. the Character of Hypocrites being much in outward duties of Piety, and groſly guilty in matters of Juſtice and Charity towards Men.

10. Be faithful to diſcharge the Duties

ties of thy place and calling. If thou be a Servant, do the Duty of a Servant: if thou be a Maſter, do the Duty of a Maſter: if thou be a Husband or Wife, Parent or Child, one that is ruler or one that is ruled, make Conſcience to know the duties of thy place, and perform them. A Mans ſincerity is much tryed in theſe. Theſe be daily conſtant Duties, and nigh at hand. Many give us good hopes in the Congregation, that they are religious and well affected, that make no Conſcience of relative Duties at home, idle and thieviſh and unruly Servants, and covetous irreligious and oppreſſing Maſters and Dames, unloving and unfaithful Yoak-fellows. If you make not Conſcience to perform the Duties of your relation, all your other Religion is nothing worth before God. He is no ſincere Chriſtian, which doth not make Conſcience impartially to practice and obſerve all the Commands of God. Theſe are main Commands of God. Churches and Common-wealths ſpring out of Families. If we be ungodly and contentious at home, we are no better at the Church.

If

If we curſe, and brawl, and chide, and live in wrath, and malice, and contention in our Houſes, and with our Relations, our praying and good Duties are damnable Hypocriſie. Mark the Hypocrite, if he be not a groſs neglecter of Relative Duties. The right obſervance of the fifth Commandment, doth bring along with it the obſervance of all that follow after. I dare ſay, there are not many Hypocritical Profeſſors and unſound-hearted Chriſtians, but their Hypocriſie hath an outbreaking here. Find out and ſtudy the Duties of your place, and do them.

11. Be painful and diligent in your calling, and make not Religion a Cloak to Idleneſs. God commands you in the Sweat of your Brows to get your living, and a great Mercy it is to have a ſafe and lawful calling, that will find a Man employment; and a greater Mercy to have a Heart that will ply and bend to it, and ſerve God in it with a Heavenly Mind. Idleneſs of Body, brings along with it Idleneſs of Soul; and he that is idle, is ſo far a truant in Religion. To ſerve God in ſincerity, is to ſerve him painfully.

12. Laſtly,

12. Laſtly, make it the very buſineſs of your life, to pleaſe and ſerve God, and ſave your Soul. Be ſerious in your Religion, and live as a dying Man. This is the difference between a real, and a ſeeming Chriſtian; the one makes Religion his buſineſs, the other makes it but a thing by the bye. The one is in earneſt for Heaven, and eternal life; the other is but in jeaſt. The one is like a Souldier, that is fighting for his life and Country in the heat of War, that muſt either kill, or be killed: the other is but like a Stage-player, acting the fighters part in ſhew, to make the ſtanders by ſport. O be in earneſt for eternal life. Take the Kingdom of Heaven by violence, never hope to get to Heaven without thou make it the very buſineſs of thy life. This is all thou haſt to do. Save thy Soul and ſave all, loſe thy Soul and thou loſeſt all. *What will it profit a Man to gain all the world, and loſe his Soul?* O live as a dying Man, practiſe theſe directions as a dying Man, and as one that is going to appear before the Judge of quick and dead, there to have his Heart and Converſation

on opened in judgment before God, and be ſentenc'd into Heaven or Hell everlaſtingly. O how can you be hypocritical? O how can you dream away your time, ſeeing Death is at your back, and the Grave is ready for you? O how can you poſſibly take the Name of God in vain by hypocritical formality? O ſtrive for the immortal Crown: if you be Hypocrites, and dye in your Hypocriſie and Falſe-hope, it will be for want of pains, and diligence, and godly ſeriouſneſs. If you conquer, it muſt be by fighting. It is not wiſhing, and woulding, and cold endeavours, that will vanquiſh Satan, and kill your Luſts. The God of Heaven will not be jeaſted with. Hell and Damnation are not matters to be ſported with. If you be in jeaſt now, God will e're long awake you, and make you know, that ſincerity and the power of godlineſs is not form and imagery. Chriſt hath dyed for you in ſincerity. God is true in all his Commands, and Threats, and Promiſes. There's no jeaſting in Heaven and Hell. They are all ſerious there. You muſt dye, you muſt dye, all of you. O what thoughts

will you have of these matters, when you are passed into the other World, towards what you have now! Strive to enter in at the strait Gate; but be sure you strive far enough. For *many*, saith Christ, *shall seek to enter in, and shall not be able*, for want of due and farther striving.

The Lord give you Hearts to consider, that my coming to you be not in vain. I have this to comfort me, whatsoever the Issue shall be, that I have laboured in sincerity to win your Souls to God, and I hope it will turn to my Comfort and Salvation, in the great Day of Accounts; and if any of you be found in your Hypocrisie and false-hopes then, this will be one Witness more against you in that great and terrible Day. 5 AP 58

FINIS.

AN INSPECTION INTO THE Manners and Practises Of the People called QUAKERS;

Tending to

A further Discovery and Confutation of *QUAKERISM*, and the warning of Souls to beware thereof.

By *J. C.*

Rom. 16. 17.

Now I beseech you Brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own Belly; and by good words, and fair speeches, deceive the hearts of the simple.

LONDON,
Printed for *R. Butler*, next door to the *Lamb* and *three Bowls* in *Barbican*.

A N

INSPECTION

INTO THE

Manners and Practices

Of the People called

QUAKERS.

An Inſpection into the Manners and Practiſes of the People called Quakers, &c.

I Shall come to ſay ſomething of the Quakers Practiſes, and Converſation. For our Saviour hath given us this Rule: *Mat.* 7. 15, 16. 20. *Beware of falſe Prophets, by their Fruits ye ſhall know them. They come to you in Sheeps Cloathing, but inwardly they are ravening Wolves.* And St. *Paul* inſtantly beſeecheth the Chriſtians of his time, *To mark thoſe which cauſed diviſions and offenſes, contrary to the Doctrine of Chriſt, and avoid them: for they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own Belly; and by good words, and fair ſpeeches, deceive the hearts of the ſimple,* Rom. 16. 17, 18. It cannot be, that unſound and worldy fleſhly Principles, of themſelves, ſhould produce and gender any other than a worldly fleſhly Mind and Converſation.

And on the other hand, when Christ tells us how we may know false Prophets, namely by their Fruits, it must needs be, that their Conversations are not holy and heavenly, are not according to the Rule of the Gospel. As the Tree is known by its Fruits, so a Man is known by his deeds and course of life. I cannot think with some, that by Fruits is to be understood only the Consequences and genuine Fruits of those heretical Doctrines which false Prophets teach, as supposing them in all things else to lead blameless and holy lives. But by Fruits in this case, I understand a Mans course of life, the behaviour of his tongue, his outward carriage in all his ways, in the performance of all duties respecting Piety and Religion towards God, Justice and Charity towards Man. And I do not so much eye and judge to be noted one or two actions good or bad, but the main drift and tenour of a Mans life, so far as impartial and unbiasted Charity may be Judge. And let this matter be put to the tryal, whether we have not great cause to fear, for so much as can be discerned by their Fruits and course of life, that the generality

rality of the Quakers are graceleſs and unregenerate. If any one ſhall ſay, what haſt thou to do to judge thy Brother? and hath not Chriſt forbidden all judging, ſaying, *Judge not, that ye be not judged?* I anſwer, For any Man to take upon him to be as God and Chriſt, judging ſupremely of any Man, is wickedneſs with a witneſs, and a groſs invading of God's Prerogative, and uſurping of his right, who only is the ſupreme Judge, knowing all things. But thus we do not judge, but do utterly diſclaim it. Nor do we ſo judge another, as we judge our ſelves; nor in this matter of judging deſire to ſwerve an Inch or Hairs-breadth from the Rules of impartial Equity and Charity. And neither the words of Chriſt, nor of any other part of Scripture, do forbid any judging which is according to right Equity and Charity. It was no raſh judging in St. *John* to ſay, *we know we are of God, and the whole world lyeth in wickedneſs.* And if any ſhall ſay, how can I judge of thoſe I am ſtranger to, and never ſaw their Faces, and know nothing of their Converſation, by any perſonal teſtimony

of any one? I answer, If I say ought against Equity and Charity, reprove and convince me. If I bring not evidences for what I say, call me a slanderer, and a false accuser. What though there be ten thousand Quakers whom I never saw, if there be many scores whom I see and live among, and they be all Men of the same Principles and Profession; and there be some among these that I know as likely to be Saints as those I do not know, may I not say, that supposing they be all like to these, or no better than these, many of these being counted, by themselves and others, Men of great grace and holiness, if it shall appear that there is exceeding great cause to fear the contrary, and that there are but very few, if any at all, in the numbers about me, concerning whom impartial Charity may not very much stagger what to think of them; judge if this will not warrant us to say, except those unseen be either not real Quakers, or much more excellent in Conversation than these round about us, we may fear the far greatest part of them are no better than (for the present) slaves of Satan,

and graceleſs blinded Souls, who live after the fleſh, and are Men of the World.

I ſhall freely declare, and ſpeak what I think in my heart, and what I have upon occaſion declared to others, who have thought my Charity too large. But Charity is not blind, nor lawleſs. And when St. *Paul* ſaith, *That Charity believeth and hopeth all things*; the ſenſe is *not ſimply all things.* For then we muſt believe all the lyes and falſhoods ſpoken by the Father of lyes, and his Inſtruments, and the moſt impoſſible and improbable things. But the ſenſe is, that Charity believeth *all things, which it hath juſt and true grounds to believe, or no grounds to the contrary*: Charity is rational. And if you will allow of irrational Charity, you may believe the Opinion that all ſhall be ſaved; yea, even Devils themſelves. But my Opinion is plainly this concerning the Quakers, as it is concerning the Papiſts. My Charity is ſomewhat hard ſet.

The Quakers profeſs to hold the Scriptures to be of Divine Inſpiration, and by their publiſhed Books they confeſs to the fundamental Articles of ſaving belief in

Scripture

Scripture words, and to renounce any Opinion or Doctrine which is repugnant to the Scriptures; and in a late Disputation did openly declare, they owned the Doctrines contained in the Creed, the Lords Prayer, and the Ten Commandments; which it was wondred that they would: though since I am inform'd, one of the eminenteſt of them hath retracted ſomething of his confeſſion, as to ſomething in the Commandments; and whether more or no, I cannot tell. Now if they do hold theſe Principles, by a direct and cordial practical belief, ſo as to make them their Religion, and that they hold them habitually and prevailingly, then I doubt not but that they are godly Chriſtians, and have the Spirit of Chriſt in them, and ſhall be ſaved, ſo continuing; and though they may ſeem to croſs and nullifie all this, by holding groſs errors, ſubverting the Foundation; yet if they hold them but as dead Opinions, and lifeleſs Aſſertions, ſo that the Poiſon of them doth not ſuck up their hearts, and habitually, powerfully, and prevailingly infect their hearts and rule their lives, I think

their

their errors may be consistent with grace, and they may escape, yet so as by Fire: And yet no wise Man would therefore be of their Opinion, any more than he would drink Poison, because possibly some one or two of strong Constitution, or having some Catholick Antidote at hand, may with much difficulty save his life. And so I think it may be with some honest Quakers, and well meaning Souls among them, and I would hope many: And for all I shall be thought by some too large in my Charity, and by others too scant and rigid; this is the Charity that is in my heart, God is witness, nor can I compel my self to think otherwise, or see any sufficient prevailing reasons to be otherwise perswaded. And so I expect my Charity will please but a few. But if God and Conscience be pleased, it is enough. And I do not doubt, but as among our selves, so amongst them there are many ranks and sorts of Quakers, who do differ from one another in many things, as we do; and also in Practise and Conversation do very much differ from one another. This being opened and alledged, I

think

think I may without breach of Charity affirm, that the greateſt part of the Quakers, by far, have juſt reaſons to fear that they are ungodly, and impenitent: and particularly, that their Leaders and Teachers are in greateſt danger; and that many, that be counted by them to be moſt holy and eminent Servants of God, are no better than preſumptuous proud ungodly Men, and ſuch as are deſcribed by St. *Paul*, *Rom.* 16. 17, 18. Alſo I add, that their errors, as they ſtand Recorded in the publiſhed Writings of their moſt approved Men, if they ſhould but be practiſed by them, would quite undo them. But it is one thing barely, and opinionatively, to hold a truth or an errour, and another to hold it practically. And if any think this ſtrange, daily experience makes it good; eſpecially the former concerning truth. So that if ever they be ſaved, it muſt be by the power of thoſe truths which were, and have been unanimouſly held and maintained by the Church of God, before Quakeriſm was known, and not by any of thoſe new and up-ſtart Doctrines, which have been broached by this

this new-ſprung Generation, that are of ſo late date, that I doubt not but there are many thouſands in *England* can remember when there was not a Quaker known or heard of in all the three Nations, or round about us.

Come we now to our Proofs and Reaſons.

1. And firſt of all we will grant, that thoſe are graceleſs Perſons that have not in them the predominant love of God, and whoſe natures and diſpoſitions are really and habitually unholy and unrenewed, and who are haters of God, and the malignant Spirit is regnant in them. Now let any Man judge by their converſations; what Scriptural ſigns of Holineſs and Love to God do appear in theſe Peoples Converſations? Wherein do they diſcover, that they are acted and governed by the true ſpirit of Holineſs? If they were holy internally and habitually, they would love that Word of God which is the Seed of Holineſs; and by which inſtrumentally the ſpirit doth regenerate Souls, they would make it their Meditation Night and Day, they would hide divine Precepts, and Promiſes, and Threatnings

in their Hearts, they would not magnifie the Light within above the Scriptures, and ſpeak ſo impiouſly of God's bleſſed Laws. They would love all holy Men, and take delight in God's Image in his Saints, and they would company with them, and ſhake off the Society of the unholy; and they would approve and love holy Writings, Catechiſms, and Treatiſes compoſed by holy Men, conſonant to the Scriptures; and there would be more of the Scripture in their Families, and in their Congregations. If they were habitually holy, they would be ſenſible how unholy they are; what blindneſs is in their Minds, what Pride, and Envy, and evil Nature is in them, what exceeding deceitful and deſperately wicked hearts they have, and what multitudes of unholy thoughts ſpring forth of their Hearts, and dwell in their Minds, Holineſs would ſhew it ſelf at their Tongues, by pouring forth holy Prayers, and Confeſſions, and Praiſes to God, and holy Exhortations, and Counſels, and Reproofs to all the Souls in their Families, eſpecially they would teach their Children the

Principles

Principles of Holineſs, and both themſelves and others would be Witneſſes of more Holineſs in them, than any that live about them and converſe with them can diſcern. Whence is it that their Writings, and Sermons, and Speeches to the People, are viſibly and apparently fraught with malignant and unholy Speeches, againſt the holyeſt People in all the World? Whom do they ſo much ſpeak and write againſt, as the moſt humble, and conſcientious, and heavenly painful Miniſters, and private Chriſtians? Their malice, ſo far as a Man may judge, is not againſt us becauſe we are Men, or becauſe we are their Neighbours, no nor ſimply becauſe we are Miniſters, and of a different Opinion from them; but plainly, becauſe we truly fear God, and have a meaſure of that Holineſs which Satan mortally hates, and Satan's Spirit in his Children cannot abide. What do they ſee in thoſe among us, whoſe converſations do witneſs for us, that we are what we ſay we are, a renewed ſanctified People to God, worthy of all that malignity, and reproach, and venom which they caſt

forth

forth against us? It is because we are not lifeless Professors, and dead-hearted worldly hypocritical Ministers. Such Men they can let alone, they differ in nothing but in Opinion, and some slight formalities of *you* and *thou*, and putting *on* and *off* the Hats: they are one in Heart and Religion, and have one and the same malignant carnal spirit; they can company sooner with them, and side with the ignorant like themselves, and plainly declare, that it is not God and Holiness and Eternal Life that they are for; but the World and the Flesh, and meer Notions and Opinions; and that such as be of a different Opinion from them, so they be unholy and blind and sensual, they have less malignity against them, than against those which are sincerely holy; whether they agree or differ in Opinion with them. If I would but be one of them, no doubt but they would be glad of me. And what more holiness would their way add to me? What are the things in point of practise that we differ from them in? We have Baptism and the Lords Supper outwardly and inward-

ly

ly too; they have none outwardly; we have ſinging Pſalms, reading, preaching, praying, and holy Exerciſes, inwardly and outwardly too; we have ſix Days for Labour, and one Lords Day for holy reſt and worſhip; they have ſix Dayes for Labour, and what they make of the Lords Day, as to Opinion and Practiſe too, is not hard to gueſs; we have outward means, rational Worſhip and Ordinances, in our Cloſets, Families and Aſſemblies; and we have the inward Life and Power and Spirit too; and he that ſhall deny it, is a lyer; they cry down thoſe outward Exerciſes, Duties, and Ordinances which we have in Conjunction with the Spirit; we ſay *you* to a ſingle Perſon, they ſay *thou*. We teach Children to honour their Parents, Servants their Maſters, the younger the aged, the Subject the Soveraign, and to teſtifie this heart-honour and mind-reverence by outward ſigns and expreſſions, in uſe among Men in all Ages and Places of the World; not that each Country hath thoſe particular cuſtoms which we have, but they had the like; ours are as harmleſs and innocent as theirs, as to the matter of them:

they are against all these. We never come together to worship God, but there is both internal and external worship: they have often dumb and silent meetings. We have Man-teachers, they have Women-teachers. What more able and excellent Ministers are they than we, and wherein do they excell us? We teach repentance towards God, and faith towards the Lord Jesus, and the saving Doctrines of Life. What more can they do, supposing they were in the right? Can they do the Preachers part, and the Hearers part, and Gods part too? After they have preached a Sermon against hardness of heart, have they made them all soft hearts; or can they raise a dead Soul to life, without the concurrent Grace of God? In short, let sober impartial reason be Judge, what better match I should make to my Soul by leaving mine own way, and coming over to them. I profess from my heart, if I could discern theirs to be the better way for my Soul, I would not be from them longer than time to come in. And if I be every jot as good a Man now, or better, the premises rightly stated

and

and considered, than if I should come over to them, why can they not abide me now, and many far better then I, whom I think not my self fit to be compared with? Will change of place and habit alter me? Am I now a Priest of *Baal*, and should I be a Messenger of God, if I come to them? Am I now a deluder of Souls for doing all that lies in me (saving the frailties of a Saint) to make all to whom I come, not feignedly but really Christians, conscientious, holy, just, sober, charitable, sincere? And should I be a most choice and eminent Minister of Christ if I should come to you, and teach and preach, Good people take heed of those that are commonly called Ministers, come not at them, they are Wolves and Foxes, they do but hunt after your Blood, and preach for hire and gain, and were never sent by God, and are meerly Word-preachers, and rest in forms, and in the outward letter, and teach you I know not how many things concerning Scriptures, and Sacraments, and Ordinances, and Family-worship, but all this is but their dark forms, you must not regard them: for if you do, you

they are againſt all theſe. We never come together to worſhip God, but there is both internal and external worſhip: they have often dumb and ſilent meetings. We have Man-teachers, they have Women-teachers. What more able and excellent Miniſters are they than we, and wherein do they excell us? We teach repentance towards God, and faith towards the Lord Jeſus, and the ſaving Doctrines of Life. What more can they do, ſuppoſing they were in the right? Can they do the Preachers part, and the Hearers part, and Gods part too? After they have preached a Sermon againſt hardneſs of heart, have they made them all ſoft hearts; or can they raiſe a dead Soul to life, without the concurrent Grace of God? In ſhort, let ſober impartial reaſon be Judge, what better match I ſhould make to my Soul by leaving mine own way, and coming over to them. I profeſs from my heart, if I could diſcern theirs to be the better way for my Soul, I would not be from them longer than time to come in. And if I be every jot as good a Man now, or better, the premiſes rightly ſtated

and

and considered, than if I should come over to them, why can they not abide me now, and many far better then I, whom I think not my self fit to be compared with? Will change of place and habit alter me? Am I now a Priest of *Baal*, and should I be a Messenger of God, if I come to them? Am I now a deluder of Souls for doing all that lies in me (saving the frailties of a Saint) to make all to whom I come, not feignedly but really Christians, conscientious, holy, just, sober, charitable, sincere? And should I be a most choice and eminent Minister of Christ if I should come to you, and teach and preach, Good people take heed of those that are commonly called Ministers, come not at them, they are Wolves and Foxes, they do but hunt after your Blood, and preach for hire and gain, and were never sent by God, and are meerly Word-preachers, and rest in forms, and in the outward letter, and teach you I know not how many things concerning Scriptures, and Sacraments, and Ordinances, and Family-worship, but all this is but their dark forms, you must not regard them: for if you do, you

turn from the light and truth of God, and you go in the high way to Hell. Mind the Light within you, inſtead of all outward forms and teachings, and above them; reſt in that, and obey and keep to that, and that will kill your Sins, and reconcile you to God, and bring you to Heaven? O what fame and glory I ſhould have among you! and I do not think but I ſhould one way or other have more gain than now I have. But if ever I turn to your way, I will proclaim my ſelf to be an Apoſtate from Chriſt and the Truth; and if I find not holineſs and eternal life in the way I am in, I diſpair to find it in any other. Boaſt of your holineſs to others, and thank God for it, with the ſelf-juſtifying Phariſee, and ſay you are in the light, and we are blind, and you are the only People of God, and we are far from; it will not be long but it will be decided whether is in the right. I am ſorry that at preſent my labour is to tell you ſuch uncouth and unpleaſant things. But it were well if you would ſearch your hearts, and judge your ſelves; I do not doubt but there's many of you would be found

to

to be ſadly unholy, no better than very haters of holineſs; nor would I be in the caſe of many, or of any of you that I know, for all the World. Take heed what you do, for you have far more grounds to fear that you are unregenerate graceleſs men. You muſt get us a new Bible, or you muſt lead new lives, before we can groundedly hope that you are any better than haters of that holineſs, without which no man can ſee God, though, as among us, I think you have not all alike that predominant meaſure of unholineſs, but in ſome it is more predominant, in ſome leſs. To be a Saint is to be a lover of God and all good Men, to love the Laws of God, and to have them written upon the heart by the Finger of God, and the Spirit of holineſs to be as an in-dwelling Principle in you, deadning you to all worldly and carnal things here below, making you to loath and abhor your ſelves for all the ſins and abominations of your hearts and lives, to deſcend into your own hearts with the Candle of the Spirit, the Word of God, and go from corner to corner in your hearts, and find out every Idol and beloved

Luſt, and caſt it forth by repentance humiliation, and godly revenge; and down with Fleſh and Sin, and Man and the Creature, and ſet up God in the Soul, and the Kingdom of holineſs and ſpirituality? And where are ſuch among you to be found? I know not one ſuch of all thoſe numbers that I know. But ſuch as I have had diſcourſe with, for the moſt part ſeem to be groſly ſelf-ignorant, preſumptuous, hardned Sinners: and others that are more knowing, ſeem to be Men of exceeding perverted judgments, and to have nothing but a Sect-holineſs, cenſorious, proud, and men of unhumbled hearts. Let them caſt the ſame in my Teeth, and throw ſcorn upon all I ſay: for my part I take many of them, whom they take to be moſt holy, to be twice unholy; and that is the Archleaders of them, their Teachers and Writers, to whom we are moſt beholding for an account of their Doctrines: and as the holineſs and purity of the Scriptures, containing ſuch Heavenly Doctrine, leading to all honeſty and godlineſs of life, and the abandoning of all ſin in heart, and word, and life, is one great proof that the

Scriptures

Scriptures are divinely inſpired, and from no other but God: ſo by the Quakers Writings it may be plainly gathered, what a blind heretical Spirit was the former of them, and how ill they do deſerve thoſe Encomiums and high Titles which the Authors put upon them. The comon People are apt to conceit they are men of marvellous holineſs, and that for excellency of ſpeech, and plain, and ſimple, and heavenly Converſation, they exceed. For my part I will freely acknowledge, that I have made it much of my buſineſs, not out of envy or malice or diſtaſte to any mans Perſon or way, cauſeleſly or upon ſelfiſh and carnal grounds, but purely out of Conſcience, and for the help of my weak Faith, and the grounding and eſtabliſhing of my ſelf in the truth, in theſe trying and ſhaking times, and againſt ſuch tryals as I might meet with, and principally for the ſatisfying and informing of mine own heart, and the confutation of all thoſe Objections and ſecret Diſputes I have found in mine own heart, managed by Satan and the unbelief and carnal part in me, againſt the Truths and Duties and

Ordinances of Jeſus Chriſt; I ſay it hath been one thing which I have mainly intended, ſince I came to be any thing ſerious and underſtanding, to obſerve the lives of Profeſſors, and to be an obſervator of thoſe I have liv'd among, both diſſenters and others. For I will freely acknowledge, I have had no ſmall temptations to doubt of the verity and Divine Inſtitution of Miniſtry, Sacraments, Ordinances, and Worſhip; and I have had thoſe very Objections ſpringing in my heart which the Quakers do alledge againſt them, and more and ſtronger, managed by Satan and the conſenting Party within me on his ſide; and the many diſorders in many Miniſters lives, and Church-reſorters, hath in my young days been a temptation to me to think worſe of the truth; but moſtly my own ignorance and rawneſs, and want of humility and experience, and ripeneſs in the knowledge of Chriſt, hath been my greateſt difficulty: but ſtill the Lord hath preſerved me, and I have ſeen more and ſtronger Arguments and Reaſons from Chriſt, and the Spirit, and Scripture, for the confirmation of my Faith,

Faith, and the ſilencing of all the tempters wiles; and I count it much eaſier to confute a Quaker, than to confute Satan and mine own heart. But this hath been one main great help to me, having not had vacancy and leaſure to read, as ſome have, nor furniſhed with convenient helps for the acquiring of ſuch meaſure of knowledge as is requiſite, the Lord hath held me forth to be a ſerious obſerver of things, and this was, and is, one of my main Books; and I have ſeen that in the Converſations of the Quakers, and comparing it with Scripture and the Converſations of ſincere and godly People among us, which hath ſufficiently fortified my belief againſt them: and though I ſhould know little or nothing of their Doctrines, there is that in their Converſations which perſwades me they are not from God. And were I to manage a Diſputation or Conference with a Quaker, and might chuſe my Method, I would chuſe to put him to prove himſelf to be a godly Man, and give me the grounds of his hope, and make out to impartial ſtanders by, that he hath in him

the

the Spirit of Christ, and is one of those that have the Laws of Christ written upon his heart, and walketh in conformity thereto. And I think, yea, I do not doubt, but that bringing his Practice to the Rule, and examining his Life by the Laws of God, which he professeth to be ruled by, if he be a right confirmed Quaker, and one that hath the Sect-spirit in him, I should be able, the Lord concurring, to shake his hopes, and make him justly to fear that he is no better than an ungodly man. And in zeal to these Peoples Souls, I entreat them not to think me their Enemy, because I do thus nakedly declare the truth, nor to be prejudic'd against what I say, by causeless exceptions, before they know the matter. If I have any insight into the things of God, so far as my observation serves, I can see little or nothing of the Vitals of Holiness, and the main commanding Spirit of the Gospel in them, a zeal for God, a zeal for Holiness, a zeal for the Salvation of Souls, a zeal for the Worship, Ministry, and Ordinances of Christ, the mortification of Sin, self-denyal, Communion with the Saints,

Saints, and ſuch grand Points of Religion, are rare among them. Perſonal-holineſs, Family-holineſs, Church-holineſs, conſiſting in a Heavenly Heart and Tongue, and Life, with impartial Charity and goodneſs, and love to Saints, and compaſſion to loſt Souls, and zealous ſtriving which ſhall be moſt inoffenſive, holy, and heavenly, and do good, I ſee little of all this. A zeal to promote their Sect, that I ſee, and glad if they have gotten a Proſelite, or if they can engage any ſober Miniſter in Diſpute with them, and applaud themſelves in falſe conceits of Victory: but alas what is this: as alſo their *thou-ing* of People, and forbearing Lace and Cuffs, and partial ſiding with the Men of their own way, and ſeparating from all others, with much more; what is this to holy walking with God, and a life of ſelf-denyal, patience, humility, and goodneſs to all that come in our way, according to our ability? Set aſide Names and Parties, and prove the Univerſal Laws of God in Scripture written upon your hearts. Prove your worldly proud and fleſhly Natures mortified, and

the

the wiſdom which is firſt pure and peaceable, gentle and eaſie to be entreated, full of mercy and good fruits, without partiality, and without hypocriſie; prove your ſelves to have this wiſdom in you, and take heed you deceive not your ſelves. *For the heart is deceitful above all things, and deſperately wicked, Jer. 17. 9. And except a Man be born again, he cannot ſee the Kingdom of God, John. 3. 3. And except your Righteouſneſs exceed that of the Scribes and Phariſees, ye cannot be ſaved, Mat. 5. 20. And if ye live after the Fleſh, ye ſhall dye, Rom. 8. 13.*

Theſe are the Men that ſay of themſelves, they are a People fearing God, above all People and Families in the Earth, and of the moſt holy and regular Lives, and they count all the Congregations in the Land unholy, and do therefore ſeparate from them, and in effect are Separatiſts from all that have ever been before them, and from the whole Chriſtian World: for let them produce the Records of all Ages ſince Chriſt's time, and view the ſtate of the Chriſtian World at this Day, and it

will

will be found, that if there have been a Church upon Earth ſince Chriſt's time, and if there be any People at all in the World which worſhip the God of Heaven, and walk according to the Goſpel of Chriſt, and are ſeparated from the Idolatry and Gentiliſm and Pollutions of the World, the Chriſtians of *England*, and others the reformed Churches, from which the Quakers do ſeparate, are to be reputed Members of the Body of Chriſt, true Churches, and ſuch as *Paul* and *Peter*, and Chriſt and his Apoſtles, would own to be true Diſciples and Congregations of Chriſt, were they now living. Was there no Church or People of God in all the World before the Quakers roſe? and hath there been no Church or People of God in the World ſince the Apoſtles time, till the firſt appearance of the Quakers? and are we all ungodly, and are the Quakers the only People of God? I would know of any impartial Judge, what Mark of true Holineſs this is, to condemn all that have been before them, ſaying, that there hath been a long Night of Apoſtacy and Darkneſs over the

Face

Face of the Earth; and now the Glory of the Lord is riſen and broke forth, by a People called Quakers, not known in the Worle forty years ago; they condemn all before them, and condemn all that be now living, but themſelves, proclaiming themſelves to be ſincere above all others, and by their Books and Writings laying ſuch crimes to the charge of us, whom they ſo charge, as do in effect un-church and un-ſaint all the Chriſtian World. For ſuppoſing all the Chriſtian World to be in Doctrine, Diſcipline, Worſhip and Converſation, either the ſame, or worſe, or not many degrees better than us, in condemning us and ſeparating from us, they condemn and ſeparate from all the Chriſtian World; and not only the preſent Generation, but even all the Chriſtians ſince the Apoſtles times; all the Martyrs, all that have been found in the profeſſion of that Faith which we profeſs, worſhipping God with thoſe Sacraments, Ordinances and Inſtitutions which be among us. For I challenge any Quaker to name me any one Church of Chriſt on Earth, which hath not been of the ſame

Faith

Faith with us, and owned, uſed, and maintained our Sacraments, and preaching, praying, reading, and worſhipping God for ſubſtance as we do. And can that be Holineſs, which maketh never a holy Man or Church in all the World?

What then is become of Chriſt's Promiſe to his Church. *I am with you even to the end of the world*, and that Promiſe, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt*, and that Promiſe, *I will not leave you comfortleſs, I will come unto you. It is expedient for you that I go away: for if I go not away the Comforter will not come. But if I go away, I will ſend him, and he ſhall abide with you, and he ſhall convince the world of Sin, of Righteouſneſs, and of Judgment.* The Churches mentioned in the New Teſtament had Baptiſm and the Lords Supper externally, and no ſubſtantial difference can be proved between the Chriſtian Churches now, and then. And what do they think of Chriſt's Church for the firſt 300 years to *Conſtantines* time, in which many thouſands and millions have been burnt and martyr'd for the very ſame

Faith,

Faith, Sacraments, Religion, and Worſhip, which the Quakers condemn and ſeparate from in us? And what do they think of the many thouſands and millions murder'd, and martyr'd, and put to death by the Papiſts? Why, all theſe have been of the ſame Faith with us; and in condemning us, the Quakers do in effect condemn all Chriſt's Martyrs, and ſentence them as unholy and polluted, and Antichriſtian, and benighted with Ignorance, reſting in the letter and outward forms, and not coming to the Light and Life and Power?

I appeal to any ſober charitable Man, if this be Holineſs, and Charity, and if Jeſus Chriſt will think himſelf honoured by this their doing; making him a King without Subjects, a Husband without a Spouſe, a Father without Children, a Head without a Body, and leaving him either quiet none at all, or ſo few as is not ſo many as the Church under the Law: when the Scripture ſaith, *In* Judah *is God known, his name is famous in* Iſrael, *at* Salem *is his Tabernacle, his dwelling place in* Zion: *Pſ.* 27. 1, 2. *He ſheweth his*

his Word unto Jacob, *his Statutes and his Judgments unto* Iſrael, *he hath not dealt ſo with any Nation. Pſ.* 127. 19, 20. But now it is otherwiſe: The gentile World that before was in a manner barren, is now more fruitful in Children, than was the Jewiſh Church before. *Gal.* 4. 27. The Goſpel hath been ſpread in all the parts of *Europe*, *Aſia*, and *Affrica*, and of late in *America*, in the new found World; and all this before Quakeriſm was known or born. What is this but to do as the Papiſts do, who ſentence all to Hell that are not Papiſts, and would make the World believe that all the ancient Churches, and all till *Luther's* time, were Papiſts; and that the Popiſh Church is the only Univerſal Church of Chriſt; ſave that the Quakers differ from the Papiſts in this, the Papiſts ſay all till *Luther's* time were Papiſts; but the Quakers ſay, all till their time were in Darkneſs, and that the World hath long been deluded with a falſe Goſpel, and falſe way of Worſhip; and now the Lord hath raiſed them up his choſen Servants, and hath given them immediate Call and Commiſſion to

Preach his Everlasting Gospel, and to convince the unbelieving dark World, and to call them off their dark Forms and self-invented ways; counting all our external Worship, Means, and Ordinances, to be meer will-worship, and form, and letter; and us that do it, no better than darkness, and Men under the Power of Satan and a blinded Mind: and that thus they censure, I might cite numberless Testimonies out of their most famous Authors. Take a few for taste. Epistle Dedicatory prefixed before the works of *William Smith*, in *folio*, by *Ellis Hookes*,—— I recommend this work to you, who have been Eye and Ear Witnesses of the Lord broken forth in this our Age, wherein the truth is made known, which hath been hid for many Ages and Generations past; for more then 1200 years, saith *Fisher*.

Another commendatory Epistle there, by *John Whitehead*.—— It hath pleased God, whose Mercy endureth from Age to Age, to appear in these days to seek out and gather a People to worship him in Spirit and in Truth, and through his good

Will

Will towards Men, he hath again manifeſted that Eternal Life, which the Apoſtles did ſee, and ſhewed unto the People in their days; ſo that many Witneſſes have been raiſed up in this Generation, who have declared, in order, thoſe things which are moſt ſurely believed among us.

The Moderate Enquirer, written by *W. C.* printed 1671. *p.* 5.—— The Quakers ſo called are a People that fear God above all the Families of the Earth, and that do worſhip him in his own way, *viz.* in Spirit and in Truth, they do alſo love God above all, and their Neighbour as themſelves, *&c.* They were raiſed up (from Death to Life) about eight or nine years ago, and ſince the year (52) they have much multiplied and increaſed. And multitudes more I might cite, but that their Practiſe makes it apparent.

There were a People in the Prophets Days, which ſaid, *Stand by thy ſelf, come not near to me, for I am holier than thou: theſe are a ſmoak in my Noſe, a Fire that burneth all the Day, ſaith the Lord by the Prophet, Iſa. 65. 5.* and read what follows.

Now ſo ſay the Quakers to us, and to all that be of our way, thoſe that have been before us, and thoſe that be now living, I ſay, they ſay it by their practiſe and ſeparation, as alſo by their words and writings, ſtand by your ſelves, for we are holier than you. You are the Chaff, we are the Wheat; you are Antichriſt, we are Chriſt; you are for Hell, we are for Heaven; we dare not come among you, God is not with you; you are deluders and deluded. All that will be ſaved muſt be Quakers.

And is it ſo indeed, and are you the Lord's Peculiar Heritage, and are we Satans Portion, and is Holineſs only with you, and the Spirit with you, and meekneſs, and goodneſs, and the fear and bleſſing of the Lord with you? Who ſhall judge in this caſe, and who ſhall decide between us? God's Judgment is ſupream, but that is not now as it will ſhortly be, to it we ſupreamly appeal, and in it we reſt and center. But if there be any ſuch thing as Light in Man, and a Conſcience not bribed, foreſtalled, or blinded; if there be any ſuch thing as

an

an impartial Principle in the heart, that is able to try and paſs Sentence, and do right, we appeal to this Light and Conſcience, wherever it is to be found, whether this your holineſs be not groſs unholineſs, and this your humility be not Antichriſtian pride, and this your ſincerity in the ſight of God be not damnable hypocriſie before God and Man, and this your love to God be not plain impiety, and this your love to your Neighbour be not Satanical hatred, and this your confidence be not rank preſumption and ſelf-deluſion, and if the Prince of Darkneſs have not transformed himſelf into an Angel of Light, and infatuated you, and made you drunk with error, and beſides your ſelf with blind zeal, and if you be not given up to ſtrong deluſions, and to believe lyes, and if your Conſciences be not ſeared as with a hot Iron, and the marks of Gods vengeance be not upon you, becauſe you have not embraced the truth in the love of it.

If theſe be not deluders, and deluded, who are? and if this be not ſpiritual un-

holineſs, Fornication, and Idolatry, what is? And if this be not to adore your own underſtandings, and extoll your own wiſdom and knowledge, and make a God of your own Opinions and Conceits, what is? what great difference between Pagan and Popiſh Perſecutors, and you? They burn us as Hereticks, and as ſeditious, and depravers of their Gods: and you ſend us all to Hell, as unholy and prophane. They do that one way, which you do another way: they by Sword, and force, and compulſion; you by hatred, cenſoriouſneſs, Preaching, Printing, and a ſeparating Spirit. The Principle is one and the ſame. You account us all unholy, and polluted. Our Aſſemblies unholy and polluted, our Worſhip and Devotion a taking of Gods Name in vain, no better than Abomination with God. By this you leave us no Portion in God, nor in his Covenant, nor in his ſaving mercies. And what is this ſhort of plain Tyranny and Perſecution? In your account we are damnable wretches. Perſecutors ſo judge of us; they do not, they ſay, perſecute us for any good in us. But firſt they belye us, and

put

put upon us the Name of Deviliſm, Hypocriſie, Hereſie, Impiety, Sedition, and Ungodlineſs; and ſo under that Name and Notion do all evil to us, and bleſs God, and give thanks to him for ſo doing. You will ſay, you do not condem any thing that is good in us: but you firſt belye and ſlander us, and brand us for Antichriſtian, Idolatrous, Heretical, Unholy, and all our Worſhip and Devotion to be from Satan and the Fleſh, forbidden and loathed by God, and therefore you ſeparate from us, as not daring to be among ſuch unholy Creatures, thinking you ſhould be partakers with us in our ſins, and ſo partake with us in our plagues and judgments.

This is a Crime of that nature, that I would not be guilty of it for as much as the World is worth; and becauſe this Crime is likeſt to be moſt in their Teachers and Writers, therefore I judge that theſe are in far the greateſt danger, and that the malignant Spirit is moſt deep and ſtrong in them, and that thoſe which are by them taken to be moſt holy, are moſt unholy, and Men of moſt hardned Con-

ſciences; and that the miſled People, eſpecially the ignorant and more harmleſs ſort, are not ſo guilty, nor in ſuch danger as their Teachers, and more knowing part. For the more knowing they are, the more aggravated is their Crime. And the more knowledge the worſe, when it is perverted and made a Servant to pride, and a malignant cenſorious and uncharitable Spirit.

Perfect holineſs is the perfect love of God and Man. Imperfect prevalent holineſs is the imperfect prevalent love of God and Man. The Nature of the Devil is Lying, Murder, and the implacable hatred and enmity of God and Man. I ſpeak it with a grieved heart, with compaſſion to theſe Peoples Souls, the God of Heaven knows that I mean them no ill-will, nor write any of this in bitterneſs, or out of any bad ends that I know: that which is common to all Sects as ſuch is in them, but it is in them complicated and very hainous, and to that height, that it ſeems to impartial obſervers to be the very Life and Soul of their Religion. A Sect-ſpirit as ſuch is always proud, ſelf-conceited,

conceited, turbulent, unruly, ſelf-willy, unpeaceable, contentious, cenſorious, uncharitable, partial, ſuperſtitious, adding to, and taking from, Gods Word, ſtirring up fleſhly zeal, evaporating the power and ſpirit of holineſs into forms, and human obſervations, and placing Religion in ſome little and ſmall things, and overlooking the main ſubſtantial parts of Holineſs, Equity, Charity, and Chriſtian Converſation; making us a Religion, and Worſhip, and Holineſs of our own; and commending and deifying this, and wreſting Scripture to patronize it, and condemning all that diſſent from us; and where a blind judgment and ſtrong zeal meet together, there a Man is furious, like *Paul* before his Converſion, that was mad with zeal, and was verily perſwaded that he was in the right, and that he ought with all his might to ſlaughter Chriſt and his Saints, and Goſpel, and that he was all this while performing to God an acceptable ſervice. And ſo when Men miſtake Religion, and their judgments become perverted, and their Conſciences are dy'd in grain with error, they grow confi-

confident, and taking their errors to be truths, they think they ſhould be falſe to God and their Conſciences, if they ſhould not Preach and Print them, and own and profeſs them, and do all they can to Proſelyte others, and to ſuffer for them, and loſe their Eſtates and go to Priſon, and lay down their Lives for their errors, and run the hazard of all they have in this World. And they read the Scripture, and all Books and Writings, with a partial blinded Eye, and think all they read makes for them; and the moſt plain and palpable untruths, or truths, are not diſcerned by them, ſave as their perverted minds do judge of them. And propound to them never ſo many plain Arguments, ſuch is the power of prejudice and error and ſelf-conceit, that it will not give way to the truth. This we ſee plainly in the Scriptures of the Old and New Teſtament. The Scribes and Phariſees, though they could ſee nothing faulty in Chriſt's Life, nor in his Doctrine, ſave this one thing, as they ſuppoſed, that he made himſelf the Meſſias, and the eternal Son of God: They confeſs to Chriſt, *we know*

that

that thou art juſt, and teacheſt the way of God in truth, neither reſpecteſt the Perſon of Men; but this one thing they could not abide, that he being a Man made himſelf equal with God: Now when Chriſt wrought Miracles plainly before their Eyes, and did thoſe things which could not be done, but by a Divine and Omnipotent Power; and they ſaw his Miracles, and could not deny them to be ſo, and were aſtoniſhed at it; yet ſuch power had error, and prejudice, and ſelf-conceit in them, that rather than believe this Perſon to be Chriſt, they Father his Miracles upon the Devil, and run themſelves into Blaſphemy againſt the Holy Ghoſt, affirming Chriſt to be no better than a Conjurer or Magician, and to have made a Compact with the Prince of the Devils, *Beelzebub*, and to have done all this by the Power of the Devil. And all this, as we may conceive, in ignorant blind zeal, though complicated with malice and Satanical hatred. For the Apoſtle ſays expreſly, *Brethren, I wot that you did this through ignorance, as did alſo your Rulers, Act.* 3. 17. and, *Had they known it, they would not have*

have crucified the Lord of Glory, 1 *Cor.* 2. 8. and, ſays *Paul*, *I was before a Blaſphemer, and injurious, and a Perſecutor, but I did it ignorantly in unbelief*, 1 *Tim.* 1. 13. and *Act.* 26. 9. *I verily thought with my ſelf, that I ought to do many things contrary to the Name of Jeſus of* Nazareth. And Chriſt ſaith, *The time cometh, that whoſoever killeth you will think that he doth God ſervice*, *Joh.* 16. 2. And the Scripture foreſeeing that this would be thought a marvellous thing, doth therefore bid us, *Marvel not if the world hate you*; and ſends us to the Fountain-cauſe and Original of it in *Cain* and *Abel*, 1 *Joh.* 3. 12, 13. There is the Serpents Nature in the wicked, which is a murdering uncharitable hurting Spirit.

By this we ſee the power of ignorance, and error, and ſelf-conceit. Thus we ſee in the *Jews* to this day, this is the Stone at which they ſtumble, they look for a worldly pompous fleſhly Chriſt, that ſhall give them Laws and Worſhip, ſuiting with a carnal fleſhly mind: This conceit lurks in them to this day; and though the time of the *Meſſias*, by their own

Date

Date and Computation, is long ſince paſt; and their Doctors and Rabbies are non-pluſt, and know not what to ſay, but are like Men in a Wood or Wilderneſs loſt, and contradict both themſelves, and one another; yet ſuch root hath ſelf-conceit and carnal opinion in them, that to this Day it will not enter into their hearts, to aſſent that our Chriſt is the true Chriſt, but they make it part of their Religion and Devotion to blaſpheme him.

And this at large might be ſhewed in Pagans, in Turks, in Papiſts, ſo it is in Quakers, and ſo with all where carnal-ſelf, and ſelf-conceit prevails. We ſee it daily in preaching the Goſpel, though we preach never ſo convincingly, and ſhew People the Chapter and Verſe where it is written, *without Holineſs no Man ſhall ſee God*, they aſſent to the Scripture, but ſuch is the Power of ſelf-love and ſelf-eſteem, that they will not be gotten to believe that they are unholy, ſelf-conceit blinds them. We cannot get ſpiritual truths into their hearts, becauſe ſelf-conceit ſtands Porter, and bars them out. When we ſtrike at their dear, and ſweet,

and

and profitable ſins, the word is repelled with wrath, as when St. *Paul* was preaching he let fall one wounding word, and they could abide no longer —— they gave him audience to this word, and then lift up their Voices, and ſaid, *away with ſuch a Fellow from the Earth: for it is not fit that he ſhould live. Act.* 22. 22.

We cannot for our lives get People off their Luſts, and their eſpouſed Errours, no, though Chriſt himſelf were the Preacher, as indeed he is, preaching by his written word, and meſſengers; but if himſelf were preſent, or an Angel from Heaven, or one from the Dead, the work would not be done, without the mighty hand of God to concur; and therefore the Prophet complains of Sinners, Who hath believed our report, and to whom is the Arm of the Lord revealed? *Iſa.* 53. 1.

Not that therefore we are to ſit ſtill, and uſe no means: we are to do our part, and if any Man fail of the grace of God, the fault is not in God but in himſelf.

But this lets us ſee the power of ignorance and a blind perverted mind, which

turns

turns into a Sect-ſpirit: And this ſo far as Man can judge, is the Quakers Spirit, Satan transform'd into an Angel of Light, pretending Chriſt and Scripture are too carnal, Sacraments carnal, Ordinances carnal, Scripture and Miniſtry literal, external, ſhadowy things, which muſt be laid by as fit only for Babes and Children unbrought up, as dark Vails and Shadows leading to a more pure and perfect Goſpel-diſpenſation: and this they make to be the Light within, this muſt be the Supream Teacher, and the Supream Law, more perfect than the Scriptures; and ſo they take down God and Chriſt, and the Spirit, and Miniſtry, and Ordinances, and Saints, and Churches, and they erect a new Kingdom, a new God and Chriſt, a new Spirit, a new Scripture, new Laws and Ordinances: and when we tell them of this, we are Blind, and we are Antichriſtian, we are in Darkneſs and in Apoſtacy, and they are all in the Light, and what they ſay and write, is from the Power and Spirit of God within them; and unleſs this move they do nothing, neither preach

nor

nor pray, nor read nor hear, nor give Alms, nor do any good Works; and what this moveth to, they hold themſelves bound to do it; and hence Women and Men go naked, Women preach publickly, Ignorant Men leave their Callings and Relations, and turn Preachers, and go up and down the World to gain Proſelytes, and they come into Publick Congregations, and contradict and gainſay the Preacher; hence are their attempts to raiſe the dead, and to faſt forty Days, as one in this Neighbourhood now Dead, and lately the Man that dyed at *Weſtcheſter*, who was once a Quaker, as I have been told, and as report went, attempted to faſt forty Days, and after ſome three or four Days, his faſting turned into a continual unſatiable Hunger, and he eat all ſorts of raw Meat, and was taken up and down for ſhew, and it was a penny or two pence to ſee him. Hence alſo are their ſilent Meetings, and their Quakings and Frothings now laid aſide. And that they might ſeem more holy, they wreſt Scripture to make it utterly unlawful in any caſe

for

for a Christian to swear; and to *you* a single Person, is not only improper, but carnal sinful Language, and to be exploded; and so to salute one another by the way; and hence they cry down humane Learning, Universities, and Schools of Education, and their Children and Servants remain untaught, and their Families such as call not upon the Name of the Lord: all which, and many things more than presently to be numbred by me, they father upon God; alledging themselves to do all from an Infallible Teacher, the Light within. And most confident they are, and talk and write as if they were perfect, and had no Sin in them. There is no malicious hater of Christ and Christianity, that should set himself to write a Volume of lyes, and railings, and scorns, and hateful serpentine Speeches, that could scarce say more, or worse, than they say and write against the most conscientious and faithful Ministers. Mark how such Ministers fare, many graceless ones in our Assemblies, that have galled ulcerous Consciences, not able to endure sound Doctrine, they go away from us to more

ſoothing Teachers, and tell us plainly we teach People to lead ſuch ſtrict and holy lives, as no Man can do. The Quakers on the other hand ſlander us, and ſay, we teach all our People to be looſe, and licentious, and to continue in Sin all their Life. We cannot for our lives get ungodly ones among us, to read Scriptures, and ſing Pſalms, and pray in their Families, and catechiſe their Children and Servants: they ſay it is good, and they will ſometimes commend thoſe that do it, but they will not do it themſelves. The Quakers juſtifie all this by a Law, and tell them from the Lord, ſuch Family-ſervices are but fleſhly Forms. Many timerous good People will hardly be gotten to come to the Lord's Supper, many carnal and looſe walkers will hardly be ſtav'd off: the Quakers nullifie the acts of both, and quite take down the Ordinance. We cannot for our lives get People to conſort with the People of God, and join themſelves, to the Society of the Saints: Quakers ſay, we have no Saints, nor no holy Communion; and that it is Sin to be

preſent

preſent, and join with us in Religious Duties and Church-Services. The Rulers of the World think it not fit we ſhall preach at all, and diſpence the Sacraments, except we will do ſo, and ſo: Quakers think we ſhould not preach at all, and that we are but deluders of the People. The Papiſts ſay we are no true Churches, the Quakers ſay ſo too. The Papiſts ſay, the Pope is infallible, or a General Council, or both together: the Quakers teach that every Man hath a Law, a Light, a Guide within him, certain and infallible, more eminent than the Scripture: ſo ſay two of their moſt famous Writers, *Penne* and *Whitehead*. The Anabaptiſts, ſome of the rigid ſort of them, ſay, we are not true Churches becauſe we are all chriſtened in Infancy, and that they ſay is void; and ſo wanting Baptiſm we are either no Chriſtians, or very maimed and deformed. The Quakers come and ſay, that becauſe we have Baptiſm at all, therefore we are not in the Light, we are but in the Worlds Forms. We would be glad that People would come to us, and conferre with us about the ſtate of their Souls. Quakers

kers warn People by all means not to come at us. Except we begin and give over in competent time, if we go beyond the uſual ſtinted time, our People think us long and tedious. If we go by a ſtinted meaſure, and for expediency keep to an uſual time, Quakers lay hold on that, and that muſt be one thing that muſt go to make up the charge, that we are no Miniſters of Chriſt. If we be idle and ſlothful, and take no pains to furniſh our ſelves by requiſite premeditation, and ſtudy for our People before the Lords Day, we grieve God's Spirit, we wound our own Conſciences, we neglect and hinder the Peoples Edification. If we uſe premeditation, and ſtudy, and forecaſt our matter and method the beſt we can, and do not do all immediately, and from extemporate promptitude, and tempt God to make up our neglects and ſloth by his immediate Hand and Power; the Quakers ſay, we are not ſent of God, we are but Miniſters of the Letter, and ſuch cannot profit. There are ſome among us truly ſerious and fearing God, and many Mouths are opened againſt them, and they

they are miſcalled by the wicked among us, and branded for Hypocrites, Proud, and worſe than Drunkards, Swearers, and profane ones, and they ſcoff and ſcorn at them, and at their praying and ſeriouſneſs, theſe are your holy Brethren: The Quakers juſtifie all this in a manner, teaching the common People to believe that we be all Hypocrites and ungodly, and all we do in outward Worſhip and Service to God, is but the invention of Man, and loathed by God. By all which it may appear what a kind of Spirit is in theſe Men and how much reaſon there is to fear that ungodlineſs is regnant in all of them, that are ſeaſoned and governed by Quakeriſm.

IV. *I ſhall manifeſt in ſundry Particulars, the Hypocriſie, unholineſs, and carnality of the Quakers, ſo far as any impartial obſerving Perſon may rationally conjecture by their Fruits.*

1. I ſhall bring another conſimilar Proof of the Quakers Hypocriſie. They are a Sect lately ſprung up, within the Memory of many yet living, their own Writers confeſs to the time about 1652.

I remember their beginning in theſe parts when I was a School-boy, it is not thirty years ſince the firſt riſe of them. Now they would have us to think of them, that they turn'd Quakers for Religion and Piety's ſake. They would not change but for ſome Reaſons ſeeming the better. Now to pretend Piety and Conſcience in change of Religion, when the change is apparently worſe, and the Men worſe; by the change, is a complication of crimes; but hypocriſie is in for one, as well as blindneſs, and miſtaken zeal. No Man will expect that I ſhall here give in a Liſt of all that have turn'd Quakers, and prove particularly every one to be a worſe Man after his Quakeriſm, than before. It is no diſproof of my Argument, nor any ſuch advantage to the Quakers Cauſe, if I ſhall grant that many that have turn'd Quakers, are in many things better and reform'd Men; this notwithſtanding upon the whole matter they may be worſe by far. A Man may lay by ſome ſins, and reform in many things; and yet in other reſpects, and all particulars caſt up, may be far more wicked and unholy before God

God. That man is to be accounted moſt graceleſs and unholy, whoſe heart is moſt deeply hardned in pride, carnality, worldlineſs, ſelf-ignorance, and a Spirit of malignity and enmity, againſt informing and renewing Grace, who is fartheſt from Repentance, and Earth and Fleſh prevails moſt againſt God. Now let but the generality of Quakers, eſpecially the Maſters and Ring-leaders of them, be compared, themſelves with themſelves; themſelves ſince they became Quakers, and themſelves before; and that I may decline all unlawfulneſs and ſuſpicion of evil in cenſure, I will deſire no more to the proof of my Reaſon, but what every ones experience and obſervation ſhall witneſs. And if this be not for me, I will be contented to ſuffer ſo much in Reputation, as the Quakers are mended by their change in Religion. Provided a due examen be made, and Partiality be not Judge.. The chiefeſt Vices, and moſt damning of all, are ſelfiſhneſs and ſelf-miſtake, hardned in error, and keeping off from Conviction and the means of Cure; and habituated to fleſhlineſs, ſelf-ſeeking,

and hypocriſie, whether known or unknown; eſpecially where it is arrived to that height, as to be given up to ſtrong deluſion, and believe lyes, becauſe they have not embraced the truth in love.

The Quakers Houſhold-piety and Family-holineſs.

Their own Moderate Enquirer, *pag.* 3. ſaith for them, *That they are a People fearing God above all the Families of the Earth.*

Now wherein is their Family-piety ſo eminent above others? Let all impartial obſervers judge. They live without Family-prayer generally, for ſo much as I know or have heard. They live without Family-pſalms and ſongs of praiſe and thanksgiving to God. They live without Family-catechizing, and teaching of Children, and inſtructing of Servants in the knowledge and fear of God. All this is contrary to *Deut.* 6. 6, 7, 8. *Deut.* 11. 18, 19. *Gen.* 18. 19. *Act.* 10. 2. *Joſ.* 24. 15, *Jer.* 10. *ult. Job.* 1. 5. *Pſ.* 1. 2. *Eph.* 6. 4. 2 *Tim.* 3. 4.

As bad as they make us, and as holy as they make themſelves, if there be ſuch a thing as Family-holineſs and Houſhold-piety,

piety, I dare appeal to all that have Eyes to ſee and judge uprightly, if Family-piety be not notoriouſly lacking among them. What more care do they take for Children and Servants Souls than we? What means do they uſe to make their Children and Servants knowing in the things of God? Belike they think the Light within is enough for all. Why do they not leave the Light within to teach their Children to ſpeak, and learn to read, and govern themſelves civilly and commonly towards Men, and provide them Callings and Conveniences for the World?

Godly Education of Children, is one of the greateſt things in Chriſtian Care and Converſation. The neglect of this part of piety is the cauſe of moſt wickedneſs in the World. Families are a principal part of God's Kingdom and Government, and as ſuch ſhould be devoted to God, and be a holy ſociety unto God. It is noted of *England*, to the praiſe of godly People among us, that throughout all the Chriſtian World there is not ſuch Houſhold-Piety, and religious obſervance of God in Houſholds, as is or hath been

been accuſtomably uſed by the faithful People of *England*. I ſay is, or hath been; becauſe it is taken notice of, and complained of by ſome Divines, that there hath not been of late that care of Houſehold-piety among us, as ſometime hath been. It may be ſo. But that which is blamed by godly Divines, as a fault in Families and the due ordering of them, is praiſed and allowed by the Quakers, as a Vertue. Inſtead of right governing their Families, and teaching others ſo to do, they do by their Doctrine and Practiſe, condemn many material parts of Family-holineſs, and exclaim againſt all we do as corruption, formality, and will-worſhip; becauſe we do with our Bodies and Spirits worſhip God, and uſe our Tongues to ſpeak for God, and to God, in our Families; and do our endeavours by example, Prayer, and praiſe, and inſtruction, to honour and ſet forth the glory of God in our Families, and ſave all the Souls that be therein.

Do I praiſe our ſelves? No, I do not above what is meet. There be multitudes of ignorant, vicious, and ungodly

Familie

Families among us, to our great grief. All faithful Miniſters and Chriſtians lament it, and do our beſt to redreſs and reform ſuch. But beſides theſe, there are many conſcientious Heads of Families among us, governing their Houſholds in God's fear, and ſaving ſuch frailties and imperfections as attend Saints, and godly People in this World, there are not the like Families to be found among us. The truth is, Chriſt or Satan bear ſway in all Families. Where Chriſt bears ſway it may be diſcerned, it may be ſaid, this is a Family fearing God, ſavouring the things of God, careful of God's Glory, minding the welfare of Souls, reverencing Scripture, Prayer, and holy inſtructions, diſcourſe and conference, and caſting forth Sin, ſanctifying the Lords Day, uſing great care for Children and Servants Souls. The Name and Preſence of God is in ſuch a Family. But where Satan bears ſway, there is Worldlineſs and ſavouring earthly things, no fear of God, no care of Souls, no labour for Eternity, no holy reading, praying, praiſing God, no holy conference, but

but minding carnal things, rejoycing in the things of the Fleſh, making the Belly God. And is not this in moſt Quakers Families, and in thoſe chiefly who are chief Quakers, and whoſe hearts are leaven'd and drench'd with the Spirit of Quakeriſm?

It is not enough to the juſtification of their cauſe, that they be as good as we, but they are to be much better than we, and better throughout, and principally in their Families, becauſe theſe are the main nurſeries of Holineſs or Sin. We are born in Families, we are brought up in Families, the firſt Seeds of Sin are ſown in Families, they take root and grow, and are watered and nouriſhed in Families. Parents under God are the firſt ordinary inſtruments of ſowing the Seeds of Grace in their Childrens Souls, and they have many ſingular helps and advantages hereunto, above all other Teachers. And Catechiſing, and godly Education of Children, is God's Ordinance as truly as any other, and the neglect of this is a great Sin, and deſtroyeth moſt Souls. Original Sin groweth and increaſeth by cuſtom,

cuſtom, and Children come to be confirmed and hardned in ignorance, pride, carnality, luſt, impiety, and groſs neglect of their Souls, and the greateſt part of them periſh, and the original cauſe is in Parents, not only by propagation tranſmitting to them hereditary vice, that is common to all; but ſpecially by Parents bad example and groſs failing, to do their duty in training up Children in the fear of God. And if we may judge of Quakers inſtructing and teaching their Children, by the Catechiſms which their Writers put forth for that end, ſuch as *Smith's* Catechiſm, and his Primmer, call'd *the demonſtration of the new and living way*; we muſt needs judge whatever the Quakers ſhall ſay to the contrary, that thoſe are not godly Chriſtian Catechiſms, and their Children learning no other, or no better than them, cannot but be groſly ignorant as well as erronious.

I cannot but judge this to be a main thing. And though I be neither Parent, nor Maſter, nor Governour of a Family my ſelf, I may ſee into the duty of all, and I know that the main Staff of Religion is

Family

Family-holineſs. And though there be neither Swearer, nor Drunkard in Families, there are other Vices enough, fatal, and damning to Souls; as Ignorance, Errour, hardneſs of Heart, Hypocriſie, Worldlineſs, a fleſhly Mind, a hatred of Holineſs and ſuch as be holy, Pride, impenitency, and ſelf-love, and a vain unruly Tongue.

If you Quakers be men fearing God, in your Houſes, above all others, make it to appear to the world wherein. Let Children and Servants ſee it, and all about you be witneſſes of it. If you would have us to follow you in Family-holineſs, firſt prove ours to be much worſe than yours, or worſe at all. You are but a late Sect. There were godly Families in the Kingdom before, and when you aroſe; and perhaps never more, nor never better govern'd. Prove what you have caſt off, and do yet caſt off and condemn, to be worſe than your new way; or if you cannot, acknowledge, to your ſhame, your hypocriſie, pride, and untruth; and make us to be, at leaſt, equal with you in this piece of holineſs, and Chriſtian Converſation.

It

It is enough to our Cauſe, that we be as good as your ſelves, no worſe than you. But if I have any ſenſe and ſavour of the things of God, and underſtand any thing of true godlineſs and walking with the Lord, I muſt needs judge by my experience, obſervation, acquaintance, and conference with men of both ſorts and perſwaſions, that your Families are not to compare with the faithful among us. And though you may traduce my judgment, and judge your ſelves to be the better for my conceit of you, be it ſo. I do not take you to be all alike. The ſtricteſt Quakers, as ſuch, I take to be the worſt Chriſtians among you; that is, ſuch as be ſtricteſt in your narrow, erroneous, dividing, and ſelfiſh, unſcriptural Principles, and Practices; making theſe the Kernel of your Religion, and ſubjecting piety, honeſty, Charity, and true goodneſs, to theſe.

The Quakers Piety and Religion ſeen, as to their Company.

I am, ſaith *David*, *a Companion of all them*

them that fear God, and of them that keep his Precepts, Pſal. 119. 63. *Depart from me all ye evil doers; for I will keep the Commandments of my God, Pſal.* 119. 115. *I have not ſate with vain Perſons, neither will I go in with diſſemblers. I have hated the Congregation of evil doers, and will not ſit with the wicked, Pſal.* 26. 4, 5. *Mine Eyes ſhall be upon the faithful in the Land, that they may dwell with me. He that walketh in a perfect way, he ſhall ſerve me.* Concerning companying with the Saints, and avoiding the company of evil Men, ſee *Prov.* 9. 6. 2 *Tim.* 3. 6. 11. 14, 15. 1 *Joh.* 3. 14. *Pſal.* 16. 3. 1 *Theſſ.* 4. 9, 10. 2 *Chron.* 19. 2. *Prov.* 13. 20. 1 *Cor.* 5. 9, 10, 11. *Joh.* 13. 35.

If they took us to be as wiſe and innocent and godly as themſelves, they would make us their Companions, and we ſhould have as much of their company as they have of their own. But they are ſtrange to us, and ſort with themſelves, and make a Brother-hood and Community among themſelves, and call them Friends. The wiſeſt, and holieſt, and moſt blameleſs Perſons in all the Land, they

they divide themſelves from, and have no intimate Communion with. Indeed by this they declare what Spirit they are of. *Birds of a Feather flock together.* Likeneſs begetteth Love, and from Love ariſeth Communion. There are Multitudes of carnal People among us, whom we cannot get to company with the Saints: they flee from our Society, and when they have nothing outwardly that they can tax, they take upon them to be heart-knowers, and call us Hypocrites: And ſo do Quakers. They cannot abide to come among us, and join with the Saints, and company freely, and lovingly with us; and to ſalve the matter, they ſay we are the Hypocrites, and it is their duty to ſeparate from us. And how know they that? By the ſame way that Papiſts and carnal Sectaries and ungodly Sinners among us, who are groſly ſelf-ignorant, and blinded with error, and gariſon'd with luſts, and being Satans fellows, and loving themſelves and ſuch as be like them, they ſee in us a contrary Nature which themſelves want, and therefore hate us and ſeparate from us, and com-

pany with carnal Souls, imagining themſelves the mean while to be Saints; and think it their duty, having branded us for hypocrites and ungodly, to ſeparate from us.

The Quakers Piety and care of themſelves, as to Church-communion, Concord, and Chriſtian Unity.

Rom. 16. 17, 18. *Now I beſeech you Brethren, mark them wich cauſe Diviſions and Offences, contrary to the Doctrine which ye have learned, and avoid them: for they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own Belly; and by good words and fair ſpeeches, deceive the hearts of the ſimple.* Concerning this alſo read 1 *Cor.* 1. 10. 1 *Cor.* 3. 3. *Act.* 20. 30. *Eph.* 4. 3, 4, 5, 6. *Jam.* 3. 13, 14, 15, 16, 17, 18. *Heb.* 12. 14. *Judg.* 19. *Joh.* 17. 11, 21, 22, 23.

Have they not divided themſelves from all the Congregations in the Land, and not only that, but from all Chriſtian People, who be in Doctrine, Worſhip, and Converſation, one with us? They have coined

coined to themſelves a new holineſs, retaining the Scripture-words they have wreſted the Senſe, they have ſhaped new Principles, and a new way of worſhipping God; and have ſet up new Teachers, and new Aſſemblies and publick Conventions, condemning all others, and ſeparating from them. In this they are a kind of new Poperie, or Donatiſm. Had *Paul* been living, he would not have ſtuck to have called them Belly-Gods, and Fleſh-ſervers; and to have warned all the Churches to beware of them. Perſecutors by violence, and Separatiſts and Church-dividers by Schiſm, would quite deſtroy, and lay waſte, the Churches of Chriſt. They both agree in the Principle or Root, and in the Scope or End, though both go not one way to work. They both ſuppoſe us unholy, and Enemies of God and Man, and intolerable, or ſuch whoſe Principles, Communion and Converſation lead to Hell. The one kills our Bodies, and deprives of Life and Liberty, and Eſtate and Credit, and all we have in this World: The other deprives us of Heaven and holineſs, and

friendſhip with God and with his Saints, and proclaims us all to be Hypocrites and worſhippers of Satan, and warns all People to ſeparate from our Churches and Teachers, as Synagogues of Satan, and ſuch as God doth abhor, and no tender Conſcience or wiſe man can abide in with ſafety to his Soul. This is Quakers Piety, that is, chiefly of their Ring-leaders, and Sect-maſters, and ſuch as go about compaſſing Sea and Land to make them Proſelytes, and gain them Diſciples, *deceiving*, ſaith Saint *Paul*, *the hearts of the ſimple with good words and fair ſpeeches*.

The Quakers Church-piety, and publick ſolemn Worſhip of God.

This is their ſaying, That they worſhip God in his own way, *viz.* in ſpirit and in truth above all People of the Earth, *Moderate Enquirer*, *p.* 3. Let all, whoſe Eyes are open, and whoſe Ears are not ſhut, judge. Are ſpeechleſs Meetings, and Womens teachings in publick the way of Gods worſhip? I know ſomething may be ſaid

ſaid for theſe; ſo there may be for almoſt any crime, or error, or abſurdity in the World. Why ſhould Papiſts think it ſuch a diſgrace to Popedom, and labour all they can to evade and obſcure the proof of their *Pope Joan*; and Quakers contend for Womens publick preaching, as an Ordinance of God, againſt the flat Authority of Scripture, the Practice of all Nations, and the ſhame of both Sexes, to the hardning of Infidels, and the reproach of Chriſtianity, as though it commanded, and approved any ſuch thing, againſt the common Inſtinct of Mankind? We blame the Papiſts for their Latine Service, Quakers have none at all in their ſpeechleſs Meetings. The one ſpeaks to the People in an unknown Tongue, the other ſpeaks in no Tongue at all. There are contaminations of the Worſhip of God, and the worſe by far, in that immediate Revelation or Inſpiration from God is pretended, and groſs Irrationality Fathered upon God, which is the common aggravation of all their errors.

Some will ſay, theſe ſpeechleſs Meetings do kindle devotion, and excite af-

fection, and ſuavities, and raptures, and inward feelings are enjoyed in them, I believe ſo. For as Satan can transform himſelf into an Angel of Light, and delude the underſtanding; ſo proportionably he can delude the affections, and kindle falſe fears, joys, ſorrows, contrition, and devotion. A Papiſt before a Crucifix may ſhed tears, and no doubt but many of them in their Maſſes and at their wonted ſuperſtitions, and when they adore and worſhip a breaden God, and invocate real and ſuppoſed Saints, have much affection and inlargement and ſweetneſs, and do ſavour it as a Drunkard doth his Cups, the Glutton his Morſels, and the Fornicator his Luſt: and many an ignorant Soul that underſtands not a word in *Latin* may falſe-pronounce a *Pater-noſter*, and at the Prayer and Maſs, being an Auditor, may by knocking upon his Breaſt, bowing, lifting up his Hands and Eyes, and Bodily Exerciſe, through the power of error and falſe imagination, have great ſweetneſs and joy, not ſpiritual, but carnal and fleſhly. For a deluded fancy and underſtanding may convey deluſion

through

hrough the whole Man; and meeting with a ſoft Nature, and flexible Diſpoſition, may cauſe great meltings and tears and ſenſible affections, and all be nothing but a meer work of the Fleſh, *Col.* 2. 18, 19, 20, 21, 22, 23.

The Quakers publick Preaching and Sermons.

We may judge what this is by their Books, by their Principles, by their Preachers, and by their Fruits. They do vilely corrupt and profane an Ordinance of God ſo ſacred and weighty and important, that I think their ſpeechleſs Meetings to be far more innocent, and publick Preaching not ſo much diſgraced by the one as by the other. It is not a ſafe way of tryal, or elſe I would put the doubting upon to go hear them for tryal: but I perſwade to no ſuch way, nor to reading their Books: but admoniſh all ignorant, raw, and unſtable Souls to beware of both. But for ſatisfaction I may tell you this, that their teaching beſides that it is animated with error, the ſum of all

their preaching being to cry up the ſufficiency, perfection, and infallibility of the Light within every Man, as the chief and Soveraign Rule and Guide, having a kind of omnipotency and ſelf-ſufficiency in it to ſlay all ſin, and bring Souls to Heaven, (moſt falſe and Soul-ſubverting Doctrine) and declaiming againſt all that ſay and teach the contrary; I ſay beſides this, their teaching doth ſavor of groſs ignorance, and an unfurniſhed head; and of a heart ſtrange to God, and empty of Heavenly Life and Spirit, no way apt to generate Spirituality and Heavenly Light, and warmth and ſavor in the hearers Soul. This is true, though they ſhall rail at me a thouſand times for ſo ſaying. You may hear many words, and much Scripture recited and repeated, and much ſpeaking for many hours together; but there is ſomething more in preaching, than ſo. As is the Man, ſo is his work, and all he doth. A judicious and holy ſelf-acquainted Soul, accuſtomed to feed and live upon the wholſome and ſpiritual truths of the Goſpel, and to read and hear ſpiritual and ſavory and plain convincing

vincing heavenly well compoſed Sermons and Treatiſes, cannot ſavor and eſteem Quakers Books and Sermons; they are not judicious, they have not ſpiritual ſagacity, they are not convincing, they want ſpiritual evidence and demonſtration, they come not from a heart mellowed with Grace, they are not prepared by ſelf-denyal and ſpiritual painfulneſs; it is an eaſie thing to make ſuch Sermons, and compoſe ſuch Books, if a Man have but pride and confidence enough to ſet them off. My meaning is not to extoll Gifts and Oſtentation of Parts, and commend that for preaching which ſavors of proud wit, and is chiefly deviſed to win the Speaker praiſe, or any other low End. Nor is it my intent to diſcourage ſuch honeſt Preachers as be ſincere and do their beſt, who yet come ſhort of the accurateneſs and fervour and skill in preaching which many attain to, and a great bleſſing it is. I know none more weak than my ſelf, and I ſpeak it to Gods praiſe, and the encouragement of ſuch weak ones as my ſelf, that I have found Gods bleſſing very much accompanying honeſt, though weak,

weak, endeavours; and in my greateſt wants and weakneſſes, God hath been moſt good to others Souls. Though this is no praiſe of weakneſs, nor any honour to defects, nor juſt temptation to any to be idle and conceit highly of himſelf, and think meanly of his equals and betters; no, nor of his inferiours. But all that I ſay is, that where there is not a tolerable fitneſs and competency of underſtanding and judiciouſneſs accompanied with ſound Doctrine, and a tincture and ſavor of holineſs and ſpirituality; that is not excellent preaching, it is poor. And concerning the Quakers, who think us to be no Preachers, becauſe we premeditate, and ſtudy and take pains, and uſe Notes, and preach by an Hour-glaſs; That we uſe an Hour-glaſs is for conveniency, and reaſons ſufficient and obvious, though I think many do make ill uſe, both of Clock and Hour-glaſs, and Meaſures of Time: yet the thing in it ſelf is good, and very convenient to obſerve a meet time; and Quakers themſelves, I doubt not, do their beſt to hit the meeteſt time, or they will ſoon perceive the inconvenience of it,

for

for all their pretence to the Spirit and unerring guidance of the Light within.

But as for diligence in ſtudy and preparation with all our might for the work of God, they do not need to call us off from this. For above all things, our Fleſh, and Idleneſs, and Ignorance and carnal part cannot abide it; and becauſe they do not do it, but in deluſion to their own Souls, and the People truſt with falſe truſt to the Spirit for all, we cannot but judge them in this Fleſh-ſervers, oppoſing the Spirit, and the due means of the Spirit; and we have many worldly and lazy word-preachers among us, that in this jump in with the Quakers, ſaving that they preach ſounder doctrine; but their defect in pains and ſtudy and true laborious preaching is notorious: and in this we rank the Quakers and them as having the ſame Spirit, ſave only that the Quakers cover their Pride and Hypocriſie with one Cloak, and they with another; the one excuſing their Sin by one plea, the other by another. And for notes and ſuch like helps, it is notorious that many good men uſe none in publick, and ſuch as do

out

out of ſincerity and good grounds, it is but as a lame Man that makes uſe of a Crutch, or as a weak-ſighted Man of Spectacles. Finally, all whoſe ſenſes are made ſpiritual, and able to diſcern of ſpiritual things, cannot favour and judge to be Books and Sermons compoſed by the Spirit, ſuch as be groſly defective in true Wiſdom, Holineſs and Spirituality. The Spirit that is the Author of their Sermons and Writings is a Spirit of darkneſs and confuſion, a Spirit of unholineſs and ſtrangeneſs to the Heavenly Nature and Life of God, which dwelleth in all Saints. I ſay nothing of their call to the Miniſtry, intruding into it upon no juſt grounds, manifeſting their Pride and fleſhly Zeal, going unſent, forſaking their callings, going up and down to gain Proſelytes, reviling, contradicting, oppoſing and maligning the moſt innocent and faithful Miniſters of Chriſt, and making them the Butt of their Sectarian Zeal and Oppoſition. One of them to my Face, having nothing as to my converſation that he could tax me of, yet thought me becauſe I was a Preacher to be worſe than

any

any of *Baals* Prieſts. For my part, ſo far as I know mine own heart, it is pure ſelf-denyal and Chriſtian Charity to Souls and to the Church of God which hath put me upon to read their Books, and extract and acquaint my ſelf with their Errors and Opinions, ſo as ſolidly to confute them. And this done, I mean to meddle no more with them. For there is not a ſavour of true Piety in them, but the plain Image of a blinded underſtanding and a ſtrong meaſure of conceited holineſs. And here I give the Reader to underſtand more fully that whereas *W. Penne* doth charge me with baſeneſs and injuſtice, in chipping and ſhreding his words, as I ſet them down in my *Skirmiſh againſt Quakeriſm*, as though I had conceal'd his ſenſe by a partial reciting of his words, he does me wrong. For though I did not ſet down all his Chapter, I did not conceal (to my knowledge) any thing material to his ſenſe. The words I cite are entire propoſitions, ſtanding of themſelves, the matter before, between, and after is either a reaſon of his proofs or ſome ſuppoſition, alledged

ledged for proof, but no part of his Aſſertions. And for his explanations in his *Rejoynder* to *John Faldo*, I never ſaw them. I confeſs I heard of them: but I thought my ſelf not bound to procure them, becauſe the aſſertion I confute is coincident with that which is univerſally owned by them all; and becauſe I have not time to lay out upon reading ſuch Books, nor Money to buy more than needs I muſt, and it was none of thoſe Books (that I know of) that *W. Penne* himſelf in the end of his Book *reaſon againſt railing* ſends me to for an account of the Quakers Opinions, and defence of them. And I leave it to any impartial Man to judge upon the whole matter, whether I have wronged his words and miſtated his ſenſe: and the ſumm of all his defence of his aſſertion and anſwer to my Book runs upon this, and iſſues unto this, *That the Light within every Man is utterly blameleſs.* If this be true, I have wrong'd him, If falſe, ſo is his crimination and complaint.

I had thought to have added ſome more particulars, but I ſhall forbear, both becauſe

cauſe my leaſure will not ſuffice, and becauſe the nature of the work is ſuch as is like to gall and wound; and in curing a Sore, I would put to no more ſmart than needs I muſt. I blame my ſelf for repetitions of the ſame matter. But I have been put to compoſe theſe Papers by parcels as I could have time, and ſome of them have been out of my hands a conſiderable time, and I thought I ſhould not have had them again, and I could not perfectly remember the particular matter and words which they did contain: and the other Papers being compoſed ſince and while thoſe firſt were out of my Hands, it hath cauſed me to repeat the ſame things in part. But if it be uſeful for the healing of the ſick, and preſerving of the ſound, I matter not what any ſhall ſay of me for ſuch ſuppoſed faults. It is an excellent piece of skill to be good at ſearching wounds, and healing ſores. Great Wiſdom, Gentleneſs, Sincerity, Faithfulneſs and Scripture-evidence is to be uſed. I can ſee my ſelf abundantly defective in all theſe, and deſire to lament it. And I never look to be ſo perfect in

this

this, or any other point of ſpiritual skill, as either to pleaſe my ſelf or others, and ſo as to ſee nothing worthy to be lamented.

Faithful are the Wounds of a Friend, but the Kiſſes of an Enemy are deceitful, Prov. 27. 6. Speak as gently and harmleſly as we can, our words will be wounds to galled minds. Guilt cauſeth ſmart, and is tender and loth to be touch'd. I can well be content that any body ſay what they will by me, ſo they will not be in love with their ſores, and be impatient of cure, and quarrel with and refuſe wholſome receits. Say all to naught of me, but ſpeak not againſt the truth; ſearch your Wounds, abide to be lanced, endure a little pain, the whole and innocent need no Phyſick, no Repentance.

Some may perhaps object, That bad men may have a good cauſe, and godly men may maintain wrong Opinions; and it is no juſt Inference or Argument, Such a Man is a bad liver, therefore he is a Heretick, and teacheth errors; or, That a Man muſt needs be erroneous in his Principles, becauſe he is not holy in his Life.

Life. And I expect to be cenſured by all ſides for this publication of the Quakers Immoralities.

To all which I anſwer, that I do not therefore judge the cauſe to be bad, becauſe maintained by a bad perſon; though I like it never the better for that. And though good men may erre, and all do erre in ſome things more or leſs, yet two things be inconſiſtent with ſaving grace, or he is no good Man, that wilfully and knowingly holds and allows himſelf in the leaſt known error, nor he which denies any one eſſential or fundamental truth. The ignorance of any eſſential point of Chriſtian Doctrine is deſtructive to the Soul.

The Quakers Errors do influence their Practice. The blind Multitude and ſimple Souls, are apt to be led away and deceived by their good words and fair ſpeeches. The Errors of the underſtanding as ſuch, and reſting there, are not ſo odious in the ſight of God, nor ſo killing to the Soul, nor ſo infectious to others, as the Vices of the Heart and diſorders of the Life. As it is a Godly Life which is

the ſureſt Mark of true Grace, and of one that is a Child of God: ſo it is an ungodly Life which is the moſt tranſcendent Error and Hereſie. Error (if I miſtake not) is no farther damning, than as it corrupteth the Heart and ruleth the Life; as truth is not ſaving, though it lye in the Head, if it go not down into the Heart, and change and mould that, and bend and ſteer the converſation Heaven-wards. And when all is ſaid that can be, it will be found true what the Scripture ſaith with ſerious warning, 1 *Joh.* 3. 7. *Little Children let no Man deceive you: he that doth Righteouſneſs is righteous:* he is a godly Man that leads a godly Life, according to the Laws of God. Ungodlineſs is all Hereſie in the lump. When Chriſt ſaith, *ye ſhall know falſe Prophets by their fruits*, he doth not mean their Opinions as ſuch: For that were to know *idem per idem*, ye ſhall know them to be falſe teachers by their falſe doctrines: but ye ſhall know them to be falſe teachers by their fruits; that is, mark the ſcope and tenour of their Life, mark the Men as to all their Converſation, conſidered,

ſidered together with the tendency of their doctrines, and as you judge of the Tree by the Apple, ſo do you by them.

There is a falſe Holineſs with which Hereticks and Opinioniſts do uſe to deceive, both themſelves and others, which is as real carnality and unholineſs, as Whoredom, Drunkenneſs, and the groſſeſt living. And my detecting of this is neither without Example, nor juſt Reaſon, in the judgment of all ſuch as value true Soul-health, and ſoundneſs in the inner Man. I have ſaid enough to the Ends I propoſed, and more, I fear, than the guilty will bear, though not ſo much by a great deal as might be ſaid; nor more than I had juſt Call and Warrant to ſay, and the neceſſity of the Cauſe doth Command. But who can pleaſe all? or why ſhould I charge my ſelf, becauſe I cannot, without the reluctancy of my Reaſon, force my ſelf to uſe thoſe Methods of arguing, and convincing which be better liking to ſome. I bend my writing, and ſtudies, to ſave Souls: and I take it to be a rational means to detect Mens vices and diſorders, in order to their Repentance,

Healing, and Cure. The Medicine muſt be fitted to the Diſeaſe. If the Diſeaſe be a carnal Heart and Life, the detecting of bare errors is not a proper ſufficient way of Cure. But as I judge not others Methods, ſo I ſhall, for humility ſake, condemn mine own, and he that ſhall miſlike it is free, I like it not my ſelf againſt all that I can ſay againſt it, but as I am compelled to bear with all mine other weakneſſes till I can get them cured, ſo do I by this: I do but uſe it for want of a better. When I my ſelf am mended, I ſhall hope to be more perfect in all I do. The Quakers I expect will play upon this, and caſt in my Face mine own confeſſions. I ſhall pity them, and pray for them, let them do as they pleaſe. And for others, I ſhall patiently, and thankfully, accept what comes; and ſhall think thoſe my beſt Friends who, eſpying my faults, ſhall lovingly, and faithfully admoniſh me.

Novemb. 20. 1676.

MY Bowels yearn towards the People called Quakers, and their Children, and Families. Good

Good People, I entreat you to be wiſe for your Souls, and to hearken to ſober Counſel, and ſafe and wholſome Advice. I hope that God may have thoughts of mercy and compaſſion towards many of you that erre through ignorance and weakneſs, and are well-meaning ſimple Souls, ſeduced and drawn away with the good words and fair ſpeeches, and ſeeming ſtrictneſs of ſome of your Teachers. But let me entreat you, in the Bowels of Jeſus Chriſt, to practiſe theſe following Counſels. I will Counſel you to nothing that you ſhall have cauſe to repent you of at Death, and Judgment.

1. I entreat you to enter into a ſober and ſerious conſideration of your hearts and ways, and make enquiry into the ſtate of your Souls, and make your Conſciences to tell you the grounds of your hope, and whether indeed and in truth you have the Spirit of Chriſt in you, and are converted from Sin to God, and are one of thoſe upon whoſe hearts the Lord hath written his Scripture-laws, and are turned from darkneſs to light, and from the power of Satan to God. Take heed

that you deceive not your ſelf by reſting in Opinions, and a meer opinionative holineſs, without a right holy Heart and Converſation, *Jerem.* 17. 9. *The heart is deceitful above all things, and deſperately wicked*: O ſearch and try your hearts and ways by Scripture-laws and Rules. For if your hearts and lives do not agree with the Scripture, you are in darkneſs, *Iſa.* 8. 20. *Gal.* 1. 8, 9. 2 *Tim.* 3. 15, 16, 17.

2. I entreat you to take heed of ſelf-conceitedneſs, and being wiſe in your own Eyes. For it is very common, and very dangerous. O how hard is it to have mean conceits of our ſelves, and to be of humble minds, and not to overvalue our own conceits, and think too highly of our own underſtandings. Nothing is ſo common as ſelf-wiſdom and carnal conceitedneſs. Nothing is ſo hard to unlearn as vain, erroneous, and falſe conceits and opinions; eſpecially when they are eſpouſed, and the intereſt of worldly eaſe and profit and praiſe is engaged for them. But conſider what the Lord hath ſaid, *Wo unto them that are wiſe in their own*

own Eyes, and prudent in their own ſight, Iſa. 5. 21. If you will fear the Lord, and depart from evil, you muſt not be wiſe in your own Eyes, *Pro.* 3. 7. *Seeſt thou a Man wiſe in his own conceit, there is more hope of a Fool than of him, Pro.* 26. 12. Except we deny our ſelves, and take up our Croſs daily, we cannot be Chriſt's Diſciples, *Luk.* 9. 23. And no ſmall piece of ſelf-denyal conſiſteth in putting away ſelf-wiſdom, and adorning and magnifying our own underſtandings. Be humble and ſelf-ſuſpicious.

3. I entreat you ſtrive not againſt Conſcience and the Convictions of the Spirit upon your Minds: but hearken to Conſcience in all things, that it hath to ſay to you from God, where Conſcience erreth and putteth us on to evil, it is to be rectified and corrected: but whilſt it teacheth truth, and keeps its place, and acteth rightly under God, it is a dangerous thing to go againſt it. You may be convinced of many Sins, take heed how you practiſe and allow your ſelves in any of thoſe Sins, againſt the warnings and ſmitings of Conſcience in your Bo-

ſoms. You may be convinced of many Duties, take heed how you omit the doing of them againſt the Convictions of your Conſciences. I do not ſay, as you are taught by your leaders, hearken in all things to the Light in your Conſciences, and it will lead you into all truth, and you ſhall never erre or do amiſs. For Conſcience is defiled, *Tit.* 1. 15. And if Conſcience be defiled, the Light that is in it cannot but be defiled. For Conſcience is the Stock or Root: and as is the Root, ſo is all that growes on it. An impure Conſcience can be no harbour for pure Light, as a pure Conſcience can be no dwelling for impure Light. Stumble not at this Word, impure Light. For Chriſt hath bidden you beware leſt the Light within you be Darkneſs, *Luk.* 11. 35. But ſo far as Conſcience teacheth you nothing but what is good, take heed of going againſt Conſcience. For he that reſiſteth, ſhall receive to himſelf damnation, Conſcience being the great Ordinance of God, (*Rom.* 13.2.) as truly as any of the Powers which be ordained of God.

4. I entreat you to be much in the reading, ſtudy, and meditation of the Scriptures as you can have time and opportunity. The Scriptures we all agree to be given by Inſpiration of God, and to be profitable for Doctrine, Reproof, Correction, and Inſtruction in Righteouſneſs, that we may be perfect, throughly furniſhed unto all good works; they are able to make us wiſe unto Salvation through Faith in Chriſt Jeſus, 2 *Tim.* 3. 15, 16, 17. And the *Bereans* are highly commended in that they received the Word with all readineſs of Mind, and ſearched the Scriptures daily, whether thoſe things were ſo. And therefore many of them came to believe. *Act.* 17. 11, 12. It is one thing to hold an Opinion, another thing to live it. If you ſhould practiſe according to the Opinions of your Teachers concerning the Scriptures, you would certainly deſtroy your ſelves. In the Name of God have a great eſteem of God's ſacred Laws, by which you muſt be judged at the great Day. How can you practiſe theſe Laws except you know and underſtand them?

And how can you come to know them, except you make uſe of your Eyes and Ears to read and hear them, and keep them in your Minds, and think much upon them, and frame your ſelf to live after them?

5. I entreat you to give your ſelves to earneſt Prayer and calling upon God, and beg of God wiſdom, and underſtanding, and grace, and holineſs, and forgiveneſs of Sin, and Mercies both for Soul and Body. We are commanded to pray without ceaſing, 1 *Theſſ.* 5. 17. So ſoon as *Paul* was converted he fell to Prayer, *Act.* 9. 11. Do not you need God's Mercy and Bleſſing continually? And can you have it without asking? *Ask and ye ſhall have, ſeek and ye ſhall find, knock and it ſhall be opened unto you, Mat.* 7. 7. Do not tarry till the Spirit (as you uſe to ſpeak) moves you to Prayer, but when you have time and place convenient provoke your ſelf to Prayer; go with your Bodies, and ſtrive the beſt you can to make willing your Hearts, and beg of God that he will ſtir up your Hearts to Prayer. God calls you often to Prayer when you have no mind to it. Exer-

ciſe

ciſe in the duty may beget ſome warmth in you, and when you are drawing nigh to God, he is moſt likely to draw nigh to you, *Jam.* 4. 8. Go down upon your Knees, and lifting up your Eyes and Hands to Heaven, pour forth the complaints and deſires of your Soul to God, relying upon the Merits and Interceſſion of Chriſt for acceptance, and be conſtant in this duty of Prayer all your Days.

6. Have a great eſteem of the Office of the Miniſtry, and worthily eſteem godly Preachers, and Preaching, and give attention to the Word of Chriſt by his Miniſters. *Hear, and your Souls ſhall live, Iſa,* 55. 3. *Faith cometh by hearing, and hearing by the Word of God. How can you hear without a Preacher? and how can they Preach except they be ſent? Rom.* 10. 14, 15, 17. As it is God that muſt give the increaſe, ſo *Paul* muſt Plant, and *Apollos* muſt Water, 1 *Cor.* 3. 6. The Miniſters of Chriſt are his Embaſſadours: *Unto us is committed the Word of Reconciliation, as though God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God,* 2 *Cor.* 5. 19, 20. *O take heed how you call evil good, and good evil;*

and

and put darkneſs for light, and light for darkneſs, Iſa. 5.20. Wo is to all ſuch. Call not Chriſt's Miniſters, Miniſters of Satan, Miniſters of Man, Miniſters not of the Spirit, but of the Letter, and of the World. Such as teach ſound Doctrine, and lead godly Lives, and are duly qualified with Gifts and Graces for the Miniſtry, and being elected and called and ordained thereto by the Holy Ghoſt, in ſuch wiſe as is agreeable to Scripture and the Rules of right Order and Government, and the conſtant uſage of Chriſt's Church in all Ages; theſe are the Miniſters of Chriſt or there is none in the World: how much more when God giveth bleſſing to their Miniſtry, making ſucceſsful their endeavours for the winning of many Souls to God. O what burning and ſhining Lights are there in many places, ſet up by God, and hated, deſpiſed and perſecuted by the World, and maligned and ſtriven againſt by all ſorts? I entreat you be not of thoſe which have itching Ears, which will not endure ſound Doctrine, which heap unto themſelves Teachers after their own luſts. Do not Cloath the Sheep of Chriſt with the Wolves Skin, and as Wolves of your

your own judging and making, kill them by cenſoriouſneſs, ſeparation, and a malignant worldly Spirit. Take not part with Satan and the Fleſh againſt ſuch Paſtors and Teachers as watch for your Souls, and ſeek your everlaſting welfare. We beg not for our ſelves, but for our Maſter and for you. You may call us what you will, and think you are in the right in turning from us, but aſſuredly you will find your ſelves greatly miſtaken. If any of you ſhall queſtion my Call to the Miniſtry, or any other, let him come and reaſon with me, and if I do not prove beyond all contradiction and gainſaying, that I am a Miniſter of Chriſt duly elected, called and ſeparated to the work of the Lord, having his Warrant and Commiſſion for my Office, as truly as any King or Magiſtrate hath Authority in the Common-wealth, let me be taken for a deceiver. And therefore,

7. It is my Requeſt, but Chriſt's Command, that you beware of thoſe Men, and Teachers, that would perſwade you otherwiſe. Ponder well this Counſel, and Command of the Holy Ghoſt, *Rom.* 16. 17.

16. 17, 18. *Now, I beſeech you Brethren, mark them which cauſe Diviſions, and offences, contrary to the Doctrine which ye have learned, and avoid them: for they that are ſuch ſerve not our Lord Jeſus Chriſt, but their own Belly; and by good words, and fair ſpeeches, deceive the hearts of the ſimple.* If we be Miniſters of Chriſt, wo be to all ſuch as call us Miniſters of Antichriſt, and ſeparate from us as Enemies of God. If the Lord God hath ſent us into his Vineyard to work therein, wo be to all ſuch as caſt us out in heart, in word, or deed. *Believe not every Spirit; but try the Spirits whether they be of God,* 1 *Joh.* 4. 1. Chriſt hath told you, and forewarned you, *Beware of falſe Prophets, which come to you in Sheeps Cloathing, but inwardly they are ravening Wolves. Ye ſhall know them by their Fruits, Mat.* 7. 15, 16. Chriſt hath his Miniſters, and Satan hath his; do but open your Eyes, and you may eaſily diſcern the one from the other. Away from thoſe Teachers, Aſſemblies, and Meetings, which are not from the Lord, nor is his Word and Preſence with them. Mark and obſerve them, mark their Principles,

ciples, mark their Practiſes; and if they do not exactly agree to the words of the Holy Ghoſt forecited, ſerving their own Belly, and not Chriſt, and by good words and fair ſpeeches deceive the hearts of the ſimple, report me to be one ſuch my ſelf, and a moſt vile ſlanderer. They are maſqued Hypocrites, they are whited Walls, they are falſe Teachers and workers of Darkneſs, transforming themſelves into Men of Light. But if you hearken to them, they will miſlead you, and danger to prove your utter undoing. And therefore I entreat you, all ſimple and well-meaning Souls among the Quakers, which would do well if you knew, embrace my Counſel, turn from theſe new dividing Teachers and Aſſemblies, and come back to us whom you have left, and ſtrike in with the Truth and its friends and followers, and cleave faſt to the Lord's Spirit, the Scripture, and his faithful Miniſters, and hearken to none that would alienate you from all or any of theſe, or pervert you in the right uſe of them.

8. You have erred and done amiſs, undo all I gently beſeech you by wholſom ſound

and

and ſpeedy repentance. Repent of all your errors, repent of your blindneſs, and miſtakes, and ſtraying from the Fold of Chriſt, and his way of truth and peace. Sorrow with Godly Sorrow, and mourn for all your evil courſe of Life, and think not repentance to be your ſhame. You are not the firſt that have been miſled. I have known ſundry that have been deeply engaged in the Quakers way, and have been as confident as any of you can be, and could have laid down their Lives, and gone to Priſon, and parted with all in defence of the Quakers way. But the Lord hath long ſince opened their Eyes, and given them to ſee their errors, and the deceitfulneſs of their hearts, and now they walk in the fear of the Lord, and in the comfort of the Holy Ghoſt, the ſmart of repentance is over, and they have that Peace and Sweetneſs, Aſſurance and Communion with God, which is holy ſcriptural and laſting, and are able to ſay from experience, that the Quakers way is not the way of God. If you have a deſire to converſe with any ſuch, come to me if you be minded, and I will bring you to

ſome

ſome ſuch, if you have none nearer.

9. Caſt away all your Idols, and reigning Vices, and ſweet indulged gainful Sins, and make ſure to be clean within, and to have upright hearts. We have a great many Heart-Quakers yea Heart-Atheiſts among us, as I have told you and them elſewhere, that profeſs to be of Chriſt's Religion, but heartily and indeed are of any Religion that will make for their gain and ambition, and fleſhly pleaſure and delight. And though I ſhould rejoyce to ſee you turned from error to the truth, yet what is that if truth ſtop at your hearts, and Idols and Luſts within prove the leaven of your Religion, and make you Hypocrites and Traytors in heart againſt God and his Truth? I had almoſt ſaid, either be ſincere and throughout Chriſtians, or keep where you are; but by no means do neither. Neither keep your Errors, nor your Idols.

10. Laſtly, Caſt away your Sect-holineſs, and embrace the true impartial Holineſs of Chriſt and Scripture, and laying aſide all ſuperſtition and proud ſingularity

gularity and novelties, look round about you and ſee who are the moſt honeſt and harmleſs, and ſober, and peaceable, and heavenly conſcientious Chriſtians, and draw nigh to them, and commune with them, obſerve their ways, if any thing ſtick with you more ſpecially commend it to God by inſtant Prayer, and beg his Counſel and Direction: unboſom your ſelf to ſome conſcientious experienced Miniſter or private Chriſtian, and be faithful to God, and his Truth, and Conſcience, conſult not with Fleſh and Blood, deny your ſelf, and take up the Croſs, and follow Chriſt in the ſtrait and narrow way, the ancient beaten path of all Chriſt's Saints and Martyrs to this Day.

I ſhall ſecond this with my Prayers, and compoſe my ſelf to Patience, Meekneſs and Charity. * *Etiamſi millies me Diabolum vocent, ego ignoſcam.* The more you ſhall ſeek by contumelous maledictions to provoke my Spirit, the leſs will I be provoked. And in all things I will endeavour to winn your Souls to God. For I ſeek not my ſelf but you, and doubt not but innocency and inde-

independency will ſteel me with courage, and make me invincible, through Chriſt and his unconquerable grace, againſt all calumniators and partial cenſorious Spirits, who make their own underſtandings, wills and narrow Principles, ends and intereſts the meaſure of judging, and nothing pleaſes them which ſavoureth not of partiality, and tendeth to the undermining of all carnality and ſelf-ſeeking.

By an impartial lover of all good Men. J. C.

Decemb. 26. 1676.

For the expediting of the Controverſies with the Quakers, and the better conceiving of the truth, I think it expedient and profitable to lay down ſome explicatory Propoſitions concerning the Light, and the Light within, about which the Quakers make ſo much noiſe.

1. GOD is Light and in him is no Darkneſs at all. He is the infinite ſoveraign, eternal, independant, incomprehenſible and unchangeable Light,

and whatsoever good Light is in any creature, he is the Fountain and Father of it. Light is Gods Essence, and as such it cannot be communicated. The Essence of God cannot be imparted to, and become the Essence of any Creature. It is a Contradiction in Nature. So that the Light that is in God, and the Light that is in Creatures do differ essentially; and to say otherwise is to make God a Creature, and every Creature a God. The Light in God is self-existent, infinite, independant, immense. The Light in Angels and Men and meer Creatures is a derivative, dependant, finite, and limited Light: and so doth totally differ from God the eternal Light who is without all beginning. But the Light in Creatures is not without beginning.

2. Every Creature as such being the effect and workmanship of God may justly be said to be a Light, it being the Nature of Light to discover and make manifest, *Eph.* 5. 13. As the Streams do lead to the Fountain, and as the effect doth indicate the cause; so every Creature being an effect of the infinite and omnipotent

nipotent Light, doth ſerve for a proof and manifeſtation that there is a God, by whom and from whom all beings ſubſiſt and are derived. And hence it is ſaid, *The Heavens declare the Glory of God, and the Firmament ſheweth his handy works, Pſ.* 19. 1. and God is made known, even his Eternal Power and Godhead is made manifeſt to all Men by the ſeveral Creatures which God hath made, and by this vaſt and huge World, ſo that Men are without excuſe, *Rom.* 1. 19, 20. If there be no firſt cauſe, there can be no effect. Either there is a God, or there is nothing. There is not any Worm, or Flie, or Plant, or Herb, there is not a Hair of our Head, not any Creature in Heaven or in Earth, or in the Seas, but the wiſe and mighty Creator, the infinite Light, hath expreſſed unimitable workmanſhip and skill in the framing of it, and by it as by a Light we may ſee the Prints of God, and may collect that certainly he was a moſt wiſe God which hath made it. The work commends the workman. And hence it is that the Scripture doth ſo frequently inſtruct us by

the irrational Creatures. As, *Prov. 6. 6. Go to the ant thou ſluggard. Mat. 6. 26. Conſider the Ravens and Fowls of the Air, they toil not, nor lay up in Barns.* And Chriſt ſendeth unbelieving Worldlings to be inſtructed by the Lilies, *Mat. 6. 28.* And hence alſo the Scripture doth upbraid us with the dumb Creatures. *The Ox knoweth his owner, and the Aſs his Maſter's Crib, but* Iſrael *doth not know, my People doth not conſider. Iſa. 1. 3. The Fowls of the Heaven obſerve their times and ſeaſons, but Sinners regard not, Jer. 8. 7. they are worſe than Brutes.*

Every Creature by it ſelf is a Light or Glaſs, in which ſomething of God may be ſeen and known. How much more all the whole Creation put together, and the more excellent parts and pieces of God's Creation? The Sun and Moon and Stars are the great Lights of Heaven, *Gen. 1. 15, 16, 17, 18. Pſ. 136. 6, 7.*

3. There is a Light in all rational Creatures as ſuch, which is not in any other of God's Creatures. All God's Creatures put together are not to be compared with God: *they are as nothing, yea worſe than nothing and vanity, Iſa. 40. 17.* All God's Crea-

Creatures as ſuch are alike effects of God, and ſo they are Lights. An Angel though a moſt excellent Creature is but a Creature no more than a Worm. All Creatures as ſuch meet in one, and are all Beings or Lights formed by God the Infinite Light. But now Creatures differ, ſome are rational, ſome irrational. Some Creatures are meer Beings without any Life, as a Stone, or Duſt or Sand, the Sun and Stars. Other ſome have Being and Life too, or a principle of Vegetation as Plants, Herbs, Trees, but want ſenſe and motion. Other ſome have being and life and ſenſe too, as Birds, Bruits, Fiſhes, and all living Creatures, which live a ſentitive Life, but they want reaſon. Now there is a fourth ſort of Creatures, & thoſe are rational, which are Beings endued with Life, Senſe and Intelligence or underſtanding, by which they excel all inferiour beings, and approach nigheſt to God of all his Creatures. The Man Chriſt Jeſus, the Angels, good and bad, all Mankind, Infants, Men, good, bad; they all come within the rank or ſeries of rational beings, and to have a Light in them which doth difference and ſpecificate them from all inferiour Creatures,

tures, which Light is the Light of Reaſon, and by which they are capable of being governed by a Law, of being bleſſed or miſerable, of pleaſing or diſpleaſing God, ſaving that Infants are, for the preſent, by reaſon of their Infancy, naturally incapable of knowing, and doing the Will of God: but yet they are a part of the rational world, and his Subjects conſidered in, and with, their Parents, they have reaſonable immortal Souls.

4. This Light, or Principle of Reaſon, in rational Creatures is an eſſential concealed Principle put into them by the Creator, and is inſeparable from their Natures or Beings. So that from the time that they come to be rational intelligent Beings they never ceaſe to be ſo. In Earth, in Heaven, in Hell, to all Eternity there is an intellectual Principle of Light in Angels, Devils, Saints, and Sinners, as eſſential to them as their very Beings. It cannot be divelled from their Souls. They cannot lay it by. They cannot extinguiſh it. It is coeſſential with the Soul as rational. A Man cannot unman himſelf. An Angel by Sin may turn himſelf into a Devil,

Devil, but he remains an Angel or Spirit ſtill. A holy Man by Sin may change himſelf into an unholy Man, but ſtill he remains a Man. This Light is in all men, and it is from God, and it is good, as all things elſe are good that come from God; it is the excellency of man as ſuch compared with Bruits. The vileſt man by reaſon of this is of more price than all the world. It is this which makes the Soul of man to be ſo ſuperlatively precious, by this it is capable of living everlaſtingly in Heaven, or in Hell. To ſpeak againſt this Light ſimply, and as ſuch, is to ſpeak againſt God the Author of it, and to undermine all Religion. For if there be no difference between a Man and a Beaſt all Religion is made void. And if there be not in man a Principle of rational intellectual Light, internally he is a very Bruit, and may do what he will, he cannot ſin.

5. As this Light in all rational Creatures is an indelible abiding Principle, ſo it doth univerſally and unalterably concur with the Soul in all ſuch Acts as be rational and moral, in all good and bad Actions,

ons. *Operari ſequitur eſſe.* Things do always act as they are. A rational Agent doth in all rational Acts exerciſe or act his rational ſelf, in which is comprized rational Light; ſo that there is not, nor ever was, nor ever ſhall be any ſin committed by any Man or Devil; but the Light within hath a principal hand in it, and is peccant and truly chargeable before God. For the Light is Reaſon, and without Reaſon there can be no Religion or Morality. When we ſin we abuſe our Reaſon. When we do well we rightly uſe our Reaſon. Sin is Self-abuſe. For Reaſon is part of Natural created Self, and as ſuch is good and from God, and Sin is nothing elſe but Self-miſuſing, an abuſe of Nature, uſing our Natural powers, our Light and underſtanding wherewith God hath betruſted us, againſt God and our own Souls.

6. It is eſſential to this natural eſſential concreated Light or Reaſon in Mans Soul and in all rational Beings, to be under God its own guide and governor, that is to be uncapable of neceſſitation and coaction from without, and to do what it doth *libero arbitrio*, out of choice and reaſon,

ſon, either good or bad. Not that we make Man to be independent upon God. *In him we live and move and have our Being.* And we could not ſin, if God ſhould not uphold us in Being. Yet is God no way any culpable cauſe of Mans ſin. God hath made us Men and reaſonable Creatures. And it is great grace and honour to be a Man. A Man as ſuch, *is the Image and glory of God*, 1 *Cor.* 11. 7. And this Image and glory of God upon Man is Mans glory and honour above Bruits, by reaſon of his rational intellectual powers. By this we have a natural power of governing our ſelves rationally. When we ſin, God is blameleſs: but the Light within, or Reaſon, is guilty; becauſe it chuſeth to do evil, and refuſeth to do well; or rather to ſpeak more exactly and properly, the Soul ſinneth, or the Man ſinneth. Now a Man never ſinneth but upon reaſon; ſome reaſon he hath, though it be deficient, carnal and ſenſual reaſon. When *Adam* in Paradiſe ſinned, he ſinned upon carnal, deficient, and ſenſual blind reaſons impelling him thereto. When *Peter* denyed Chriſt, he ſinned up-

on carnal grounds or reaſons. So that in all ſinful acts the Light within or reaſon is an agent and delinquent, it being eſſential to a reaſonable Soul as ſuch, to be free from neceſſitation and coaction, and to make his own choice for himſelf in all good and evil actions.

7. The Light in *Adam* innocent and unfallen differ'd from the Light in him when fallen. Before his fall the Light in *Adam* was innocent and undefiled, mixed with no blindneſs, it was a pure and holy Light: but Sin entring into his Soul hath defiled, corrupted and tainted his Soul, and his Light or Reaſon now is become Darkneſs: the Soul and the Light joyned together in the Sin, and they partake in the Puniſhment. Reaſon in Man is now become exceeding weak, ſenſual, rebellious, captivated, blind, ungodly. And this now is the ſtate of all mankind by Nature. Every Man yet remaines a Man, but not a holy Man. All the World is now become guilty before God. *Adam* is fallen, and we in him are fallen. The Light of *Adam* before his fall was a pure Light, a ſweet, a bleſſed Light, but now

it

it is turned into a ſinful defiled ſelf-deſtroying Light. And to be left to this Light is the greateſt Judgment.

8. If the Lord had not taken compaſſion upon *Adam* and mankind fallen in him, we had all been miſerable for ever. I may ſay of the Light and Law within as *Paul* ſaith, *Gal.* 3. 21, 22. If there had been any Law or Light in *Adam* and his Poſterity which could have given Life, verily Righteouſneſs ſhould have been by the Law or Light within: but the Scripture hath concluded all under Sin, that now Salvation might be through Jeſus Chriſt.

9. The Light within fallen Man being utterly unable to recover and ſave him, it pleaſed the Lord out of his pure Grace and Compaſſion paſſing by the fallen Angels, to give unto mankind a Saviour and a Redeemer the Lord Jeſus Chriſt born of a Virgin in the fulneſs of time, perfect God and Man, who ſuffered and roſe again for the bringing back of Man to his God, and the making of us perfectly holy and happy.

10. Jeſus Chriſt in complyance with his Fathers Will, and of his own free

Love,

Love, goodneſs and condeſcenſion to mankind, and eſpecially to his Elect, hath long ſince appeared in the World, and hath finiſhed all his Humiliation-work, and all that was needful for him perſonally to do in this World, and hath long ſince aſcended into Glory, and reigns there, being Lord Redeemer Supream in Heaven and Earth under God.

11. The Father, the Son, and the Holy Ghoſt, have put the government of all the World into the Hands of Chriſt for a reward of his ſuffering and obedience, the Angels worſhip him, the Devils are ſubject to him, all Power in Heaven and Earth is his, and to him is given a Name which is above every Name, that at the Name of Jeſus every Knee ſhould bow, both at things in Heaven and things in Earth.

12. Jeſus Chriſt hath ordained a new Law, a Law of Grace, and hath commanded it to be preached and publiſhed to every Man and Woman in the World, whoſoever believeth on the Lord Jeſus with a penitent heart-purifying Faith, ſhall have forgiveneſs of Sin and eternal Life.

Life. He hath procured this great mercy for all the Sons and Daughters of Men, that none ſhall be damned of all Mankind meerly for the Sin of *Adam*, nor for any other Sin which is not joined with impenitency and final unbelief.

13. There is a difference between Devils and damned wretches in Hell who are paſt all hope, and ſinners for the preſent graceleſs and impenitent in this world, to whom this Goſpel may be preached. Any thing on this ſide Hell is mercy, and all mercy is from God by Jeſus Chriſt; every man, while in this world, partaketh of ſome of the Redeemers mercy and grace, and more he might have were not himſelf in fault.

14. It is from Jeſus Chriſt that we are born Men, and reaſonable Creatures; and have the leaſt poſſibility of coming to Heaven, though remote: And ſince all the World is put into the hands of Chriſt, hence it is that all the good Light that is in Men is from him, and he lightneth every Man that cometh into the World.

15. Though there is no Man in the World without ſome rational Light, yet

is not the Light which is implanted in all Men by Nature, and with which Christ doth enlighten every Man, sufficient to Salvation without some other Light from Christ to guide and help it.

16. All Mankind is divided into two sorts, godly, and ungodly: the Light that is in all godly ones doth differ in kind and quality from the Light that is in all the ungodly. The godly dying, he and his Light go to Heaven, and so it is a saving Light: the ungodly dying, he and his Light go to Hell, and so it is a damning Light.

17. Among the ungodly there is a Light in Christians as such which is not in Turks, Jews, and Infidels. Ungodly Christians do notionally assent to the Principles of Christ, which the other do not. Though they all agree in this that they are ungodly and in darkness, yet they are not all alike in darkness; some are more wicked, some less.

18. Among the godly though they be all endued with a saving Light, yet grown confirmed Christians have a degree of Light which weak ones have not. The Light

Light in Infant Chriſtians, and the new-born Babes of Grace, differs in degree from the Light in experienced ſolid and ancient Chriſtians.

19. Jeſus Chriſt did never intend that the Light with which every Man is born into the World, ſhould be ſufficient of it ſelf to Salvation, without any other Light, nor that it ſhould be a Sinners ſupream and principal Rule.

20. Jeſus Chriſt hath appointed Parents to be a Light unto their Children, by example, teaching, and admonition, in things natural, ſacred, and civil. If Children were quite untaught they would not be able to ſpeak, nor underſtand ſpeech and diſcourſe; they would be in a manner ſavage, and moſt rude.

21. Jeſus Chriſt hath appointed a ſtanding Office in his Church for the turning of Sinners from Darkneſs to Light, and from the Power of Satan to God. Hence godly Miniſters are ſaid to be burning and ſhining Lights, and to be the Light of the World, *Joh.* 5. 35. *Mat.* 5. 14. And it is commanded ſpecially unto them, *Let your Light ſhine before Men, that they may ſee your good works*, &c.

22. The Scriptures of the Old and New

Teſtament are under God and Jeſus Chriſt, and the holy Spirit the ſupreme Rule and Judge; and there is no Light in any Man in the World ſo excellent and perfect as are the Scriptures. Whatſoever Doctrine and Practice is againſt the Light of the Scripture is to be rejected, as not being from God. If an Angel from Heaven teach any other Doctrine repugnant to theſe, let him be accurſed. The Scripture is a Light to our Feet, and a Lanthorn to our Paths. Whatſoever contradicteth the Scripture is Darkneſs. No Man is to adde to, or take from, the Word of God, under pain of eternal Death.

23. The Scriptures, in ſome things, do agree with all other Writings of Men; and that is, as they are Writings. As ſuch we cannot come to underſtand them in an ordinary way, without ordinary means. And therefore, before we can underſtand them, we muſt have them tranſlated into our own Language; and we muſt be taught to read, and ſpeak, and underſtand the literal meaning and ſignification of words. Parents and Schoolmaſters muſt be lights and helps to us, or elſe we can make no uſe of the Scripture, no more than a meer *Engliſhman* can make uſe of a Deed of Gift of Lands written all in the

Hebrew

Hebrew Tongue. And hence is apparent the great uſe of all ſorts of Learning and skill, for the right underſtanding of the Scriptures, and the matters therein contained, and the diſperſing of Goſpel-knowledge and Salvation all the World over: it being a grievous Plague and Judgment to the World, ever ſince the confuſion of Tongues at *Babel*, too little obſerved and lamented by moſt, that the World is divided into ſo many Languages, and that it is ſo hard to gain the knowledge of other Nations and forreign Languages.

24. There is no ground at all to look for Miracles, Viſions, Dreams, Apparitions of Angels, and extraordinary ways of Revelation uſed of old. We do not limit or tye up God: He is free to do what he pleaſeth. But we have no ground to look for any ſuch things, as not needing them. But if any ſuch thing happen, the Scripture is the Rule of trial: and whatſoever Miracle, Wonder, Dream, Prophecy, Revelation, or Doctrine, ſhall not concord with this, is to be accurſed as Darkneſs and Forgery.

25. The Scriptures are not God, Chriſt, nor the Spirit; but Laws, and Doctrines, Hiſtories, and Reports, given by inſpiration

of God; all profitable unto godlineſs, and able through Faith in Chriſt to make us wiſe unto Salvation, perfect in all Piety, and throughly furniſhed unto all good works. The Scriptures are the Laws and Statutes of the King of Heaven, ſupreme, and ſoveraign to all the World. Whoſo keeps theſe Laws ſhall be ſaved, whoſo breaks them ſhall be damned.

26. As we may be ſure and certain of many things we never ſaw, without the ſpecial grace of God: ſo we may be ſure and certain, with a true dogmatical aſſent, that the Scriptures are the Word of God, and Gods Laws for the government of the World, without the ſpecial illumination of Gods Spirit. I never ſaw *Ireland*, *Scotland*, *France*, *Cambridge*, *York*, yet I am ſure and certain, by human rational evidences, that there are ſuch places. And human rational evidences there are enough, to aſſure my Conſcience that the Scriptures are Divine, and from God.

27. To the ſpiritual, holy, and ſaving belief and underſtanding of the Scriptures, there is requiſite and neceſſary the ſpecial illumination and unction of Gods Spirit.

28. There needs no living Judge for the deciding of Controverſies, beſides the Spirit of God,

God, the Scriptures themſelves, and every Man faithfully and diligently to do his duty in his place; Magiſtrates and Common-wealth-Rulers doing their duty, Paſtors and Church-guides doing their duty, Parents and Heads of Families, and private Chriſtians, every Man for himſelf leading a godly Life, and diligently bending himſelf by reading, hearing, prayer, ſtudy, meditation, conference, and by aſſiduity, ſincerity, and patience in all, to underſtand his Makers Will.

29. Neither may we oppoſe means againſt means, nor cry up any one means, or more, to the crying down of another. But as in Mans Body there are ſeveral Members, and all uſeful: and as in a Watch are ſeveral Wheels and ſmall Pins and little pieces, and none in vain. So in Religion we muſt have a reſpect to all means of Gods inſtitution, and caſt off none.

30. To make the Spirit all, is confuſion, ſo to make the Scripture all, ſo to make the Light within all, ſo to make praying reading meditation all, this is confuſion. Means and ſubordinate helps without the Spirit will not be effectual: to rely upon the Spirit, either without, or againſt, or by forbidden means, is a groſs abuſe of the Spirit, and a tempting of God.

31. If

31. If at any time the means appointed by God prove ineffectual the fault is in us. Gods appointed means do never fail to accompliſh the end, where they are rightly uſed.

32. Whoſoever is ſaved, muſt aſcribe the Glory and praiſe entirely to God: whoſoever periſheth, God is blameleſs. He puniſheth none but for Sin. And Sin is from Man.

33. In every Nation he that feareth God and worketh Righteouſneſs is accepted of him. And the Eyes of the Lord run to and fro throughout the Face of the whole Earth, to ſhew himſelf mighty on the behalf of thoſe who are upright in Heart.

34. There is no name given under Heaven by which Men can be ſaved, but by the Lord Jeſus Chriſt, *The Lamb of God which taketh away the Sins of the World.*

35. Without regeneration there can be no ſalvation, and no Man is pardoned and juſtified without ſincere Faith and Repentance. Theſe be as neceſſary to a Sinners juſtification before God, as the Righteouſneſs and Redemption of Chtiſt.

36. It is nor enough, that upon our firſt ſincere believing and repenting we be pardoned and juſtified, but we are to do all good works, and perſevere with Chriſt in all tempta-

temptations to the end, or elſe we loſe all.

37. No man is ſo perfect and ſpotleſs in this World, as was *Adam* before his fall, much leſs as be the glorified Saints.

38. No Man is a true Saint who doth not thirſt and long after perfection, and habitually conquereth all Sin, and is more holy upright and ſincere in Heart and Converſation before God, than any Hypocrite and unregenerate unſanctified Soul.

39. The Light within, till Regeneration and converting Grace, is Darkneſs; that is, Darkneſs and not Light prevails, commands, bears dominion in every unregenerate Soul. *Denominatio fit a parte majori & imperante.*

40. The Light within is no farther to be our rule and guide, than it guideth us to God the Father by Jeſus Chriſt, through the Holy Ghoſt, according to the Scriptures, in Communion with the Saints, under ſpiritual guides and Paſtors, ſubject to Magiſtrates, ſanctifying the Lords Day, owning and highly eſteeming Baptiſm and the Lords Supper, living by Faith, loving God above all, and our Neighbour as our ſelves. The Light within is to be ſubject to and ruled by the Light of Chriſt and Scripture without.

Scri-

Scripture is not our ſole and adequate rule, excluding reaſon and ſubordinate and neceſſary helps and means: but the ſupreme and adequate rule of every man is the will of God, ſignifying and authorizing the whole duty of man. Whether Gods will be made known to us by writing, or by internal reaſon and cognition, it is to be done. Whether it be written in the heart, or written in the Bible, ſo far as it manifeſts to us the will of God, we are bound to obey it. All mankind is under law to God. Heathens are not without ſome law to God. The law of Reaſon in part they have written in their natures, though ſince the fall it be much defaced and impaired. Scripture containeth both the Precepts of natural and ſupernatural Religion; it teacheth all that the Light within teacheth, and more, and that far more perfectly; yet are we not ſo to make the Scripture our rule as to make no uſe of our reaſon. The Scripture is our rule in concurrence with the Light within, or natural reaſon, ſo far as it is found and good and leadeth to God, excluding no neceſſary and ſubordinate helps and means for the right underſtanding of our Makers will, relying upon the merits and interceſſion of Chriſt, and depending upon and being obedient to the Holy Ghoſt according to his laws, for favour with God and eternal life. This is an account, though much defective in method and mode of expreſſion, of the Light within, and what the Church of Chriſt doth hold of it, which may give light to this preſent Controverſie, and may let all ſee the nakedneſs of the Quakers cauſe, and what monſtroſity in Doctrine they run

5 A. 58

FINIS.